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ENGLISH GRAMMAR,

ADAPTED TO THE DIFFERENT CLASSES OF

LEARNERS.

WITH AN

APPENDIX,

CONTAINING

RULES AND OBSERVATIONS FOR PROMOTING PERSPICUITY IN SPEAKING AND WRITING.

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INTRODUCTION.

WHEN the number and variety of Engliſh Grammars already publiſhed, and the ability with which ſome of them are written, are conſidered, little can be expected from a new compilation, beſides a careful ſelection of the moſt uſeful matter, and ſome degree of improvement in the mode of adapting it to the underſtanding, and the gradual progreſs of learners. In theſe reſpects ſomething, perhaps, may yet be done, for the eaſe and advantage of young perſons.

IN books deſigned for the inſtruction of youth, there is a medium to be obſerved, between treating the ſubject in ſo extenſive and minute a manner as to embarraſs and confuſe their minds, by offering too much at once for their comprehenſion; and, on the other hand, conducting it by ſuch ſhort and general precepts and obſervations, as convey to them no clear and preciſe information. The compiler of this work, at the ſame time that he has endeavoured to avoid a plan, either too conciſe or too extenſive, has ſtudied to render his ſubject ſufficiently eaſy, intelligible, and comprehenſive. How far he has ſucceeded, muſt be left to the determination of the judicious and attentive reader.

THE method which he has adopted, of exhibiting the performance in printed characters of different ſizes, he truſts will be found to promote that gradual and regular inſtruction, which is moſt intelligible, and beſt adapted to young minds. The moſt important definitions, rules, and obſervations, and which are therefore the moſt proper to be committed to memory, are printed with a larger type; whilſt rules and remarks that are of leſs conſequence, that extend or diverſify the general idea, or that ſerve as explanations, are contained in the ſmaller letter; and will be peruſed by the ſtudent with more advantage, after the general ſyſtem has been completed. The uſe of notes and obſervations, in the common and detached manner, at the bottom of the page, would not, it is imagined, be ſo likely to attract the peruſal of youth, or admit of ſuch ample and regular illuſtration, as a continued and uniform order of the ſeveral ſubjects. In adopting this mode, care has been taken to adjuſt it ſo that the whole may be peruſed in a connected progreſs, or the part contained in the larger character read in order by itſelf.

FROM the ſentiment generally admitted, that a proper ſelection of faulty compoſition is more inſtructive to the young grammarian, than any rules and examples of propriety that can be given, the compiler has been induced to pay peculiar attention to this part of the ſubject; and though the examples of falſe grammar, under the rules of Syntax, are

numerous, it is hoped they will not be found too many, when their variety and uſefulneſs are conſidered.

THE Rules and Obſervations reſpecting Perſpicuity, contained in the Appendix, and which are, chiefly, extracted from the writings of Blair and Campbell, will, it is preſumed, form a proper addition to the Grammar. The ſubjects are very nearly related; and the ſtudy of Perſpicuity appears naturally to follow that of Grammar. A competent knowledge of both, will prepare and qualify the ſtudent for proſecuting ſuch additional improvements in language, as may be judged uſeful and proper.

THE author has no intereſt in the preſent publication, but that of endeavouring to promote the cauſe of learning and virtue; and, with this view, he has been ſtudious, through the whole of the work, not only to avoid all examples and illuſtrations which might have an improper effect on the minds of youth; but alſo to introduce, on many occaſions, ſuch as have a moral and religious tendency. This, he conceives to be a point of no ſmall importance; and which, if ſcrupulouſly regarded in all books of education, would eſſentially advance the beſt intereſts of ſociety, by cheriſhing the innocence and virtue of the riſing generation.

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OF PERSPICUITY.

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ENGLISH GRAMMAR, &c.

ENGLISH GRAMMAR is the art of ſpeaking and writing the Engliſh language with propriety.

It is divided into four parts, viz. Orthography, Etymology, Syntax, and Proſody.

OF ORTHOGRAPHY.

LETTERS.

Orthography teaches the nature and powers of letters, and the juſt method of ſpelling words.

A letter is the firſt principle, or leaſt part, of a word.

The letters of the Engliſh language, called the Engliſh Alphabet, are twenty-ſix in number.

The following is a list of the Anglo-Saxon, Roman, Italick, and Old English Characters.

Anglo-Saxon.		Roman.		Italick.		Old English.		Name.
Cap.	Small.	Cap.	Small.	Cap.	Small.	Cap.	Small.	
Æ	æ	A	a	*A*	*a*	𝔄	𝔞	*ai*
B	b	B	b	*B*	*b*	𝔅	𝔟	*bee*
C	c	C	c	*C*	*c*	ℭ	𝔠	*ſee*
D	ð	D	d	*D*	*d*	𝔇	𝔡	*dee*
E	e	E	e	*E*	*e*	𝔈	𝔢	*ee*
F	ꝼ	F	f	*F*	*f*	𝔉	𝔣	*ef*
G	ȝ	G	g	*G*	*g*	𝔊	𝔤	*jee*
H	h	H	h	*H*	*h*	ℌ	𝔥	*aitch*
I	ı	I	i	*I*	*i*	ℑ	𝔦	*i* or *eye*
		J	j	*J*	*j*	𝔍	𝔧	*jay*
K	ꝁ	K	k	*K*	*k*	𝔎	𝔨	*kay*
L	l	L	l	*L*	*l*	𝔏	𝔩	*el*
M	m	M	m	*M*	*m*	𝔐	𝔪	*em*
N	n	N	n	*N*	*n*	𝔑	𝔫	*en*
O	o	O	o	*O*	*o*	𝔒	𝔬	*o*
P	p	P	p	*P*	*p*	𝔓	𝔭	*pee*
		Q	q	*Q*	*q*	𝔔	𝔮	*cue*
R	ꝛ	R	r	*R*	*r*	ℜ	𝔯 ꝛ	*ar*
S	ſ	S	ſ s	*S*	*ſ s*	𝔖	ſ 𝔰	*eſs*
T	ꝛ	T	t	*T*	*t*	𝔗	𝔱	*tee*
Ð	ð *(th)*							
U	u	U	u	*U*	*u*	𝔘	𝔲	*u* or *you*
V	v	V	v	*V*	*v*		𝔳	*vee*
W	þ	W	w	*W*	*w*	𝔚	𝔴	*double u*
X	x	X	x	*X*	*x*	𝔛	𝔵	*eks*
Y	ẏ	Y	y	*Y*	*y*	𝔜	𝔶	*wy*
Z	z	Z	z	*Z*	*z*	ℨ	𝔷	*zed* or *izzard*

Letters are divided into vowels and conſonants.

A vowel makes a perfect articulate ſound of itſelf, without the help of any other letter.

A conſonant cannot be ſounded without the addition of a vowel either before or after it; as, b, c, f, l, are ſounded be, ce, ef, el.

The vowels are, *a*, *e*, *i*, *o*, *u*, and ſometimes *w* and *y*.

W and *y* are conſonants when they begin a word; but in every other ſituation they are called vowels.

It is generally acknowledged by the beſt grammarians, that *w* and *y* are conſonants when they begin a ſyllable or word, and vowels when they end one. That they are conſonants when uſed as initials, ſeems to be evident from their not admitting the article *an* before them, as it would be improper to ſay an walnut, an yard, &c.; and from their following a vowel without any hiatus or difficulty of utterance; as, froſty winter, roſy youth. That they are vowels in other ſituations, appears from their regularly taking the ſound of other vowels; as, *w* has the exact ſound of *u* in bawl, draw, fawed, &c.; and *y* that of *i*, in hymn, fly, cryſtal, &c.

Conſonants are divided into mutes and ſemi-vowels.

The mutes cannot be ſounded *at all* without a vowel, and they all begin their ſound with a conſonant; as, *b*, *c*, *d*, *g*, *k*, *p*, *q*, *t*, which are expreſſed *be*, *ce*, *de*, &c.

The ſemi-vowels have an imperfect ſound of themſelves, and all begin with a vowel; as, *l*, *m*, *n*, *r*, *f*, *s*, which are ſounded *ef*, *el*, *em*, &c. Four

of theſe, viz. *l*, *m*, *n*, *r*, are likewiſe called liquids, becauſe of their ſoft and fluent pronunciation.

A diphthong is the union of two vowels in one ſyllable; as, *ea* in beat, *ou* in ſound.

A triphthong, the union of three vowels; as, *eau* in beau.

A proper diphthong is that in which both the vowels are ſounded; as, *oi* in voice, *ou* in ounce.

An improper diphthong has but one of the vowels ſounded; as, *ea* in eagle, *oa* in boat.

GENERAL OBSERVATIONS ON THE SOUNDS OF THE LETTERS.

A.

A has three ſounds, the long or ſlender, the ſhort or open, and the broad.

The long or ſlender; as in day, name, baſon.

The ſhort or open; as in father, fancy, glaſs.

The broad; as in call, wall, all.

The diphthong *aa* ſounds like *a* ſhort in moſt of the proper names; as in Balaam, Canaan, Iſaac; but not in Ba-al, Ga-al.

Ae has the ſound of long *e*. It is ſometimes found in Latin words. Some authors retain this form; as, ænigma, æquator, &c.: but others have laid it aſide, and write enigma, Ceſar, Eneas, &c.

The diphthong *ai* has exactly the long ſlender ſound of *a*; as in pail, tail, &c.; pronounced pale, tale, &c.: except plaid, again, raillery, fountain, Britain, and a few others.

Au is generally ſounded like the broad *a*; as in taught, caught, &c. Sometimes like the ſhort or open *a*; as in aunt,

flaunt, gauntlet, &c. It has the ſound of long *o* in hautboy; and that of *o* ſhort in laurel, laudanum, &c.

Aw has always the ſound of broad *a*; as in bawl, ſcrawl, crawl.

Ay, like its near relation *ai*, is pronounced like the long ſlender ſound of *a*; as in pay, day, delay.

B.

B keeps one unvaried ſound, at the beginning, middle, and end of words; as in baker, number, rhubarb, &c.

In ſome words it is ſilent; as in thumb, debtor, bdellium, &c. In others it lengthens the ſyllable; as in climb, comb, tomb.

C.

C has two different ſounds.

A hard ſound like *k*, before *a*, *o*, *u*, *r*, *l*, and *t*; as in cart, cottage, curious, craft, tract, cloth, &c.; and when it ends a ſyllable; as, victim, flaccid.

A ſoft ſound like *s*, before *e*, *i*, and *y*, generally; as in centre, face, civil, cymbal, mercy, &c. It has ſometimes the ſound of *ſh*; as in ocean, ſocial.

C is mute in Czar, Czarina, victuals, &c.

C, ſays Dr. Johnſon, according to Engliſh orthography, never ends a word; and therefore we find in our beſt dictionaries, ſtick, block, publick, politick, &c. But many writers of latter years omit the *k* in words of two or more ſyllables; and this practice is gaining ground, although it is productive of irregularities; ſuch as writing mimic and mimickry; traffic and trafficking.

Ch.

Ch is commonly ſounded like *tch*; as in church, chin, chaff, charter: but in words derived from the Greek, has the ſound of *k*; as in chymiſt, ſcheme, chorus, chyle, diſtich; and in foreign names, as, Achiſh, Baruch, Enoch, &c.

Ch, in ſome words derived from the French, takes the ſound of *ſh*; as in chaiſe, chagrin, chevalier, machine.

Ch in arch, before a vowel, ſounds like *k*; as in archangel,

archives, Archipelago; except in arched, archery, archer, and arch-enemy: but before a conſonant it always ſounds like *tch*; as in archbiſhop, archduke, archpreſbyter, &c. *Ch* is ſilent in ſchedule, ſchiſm, and yacht.

D.

D keeps one uniform ſound, at the beginning, middle, and end of words; as in death, verdure, kindred; unleſs it may be ſaid to take the ſound of *t*, in ſtuffed, tripped, &c. ſtuft, tript, &c.

E.

E has three different ſounds.

A long ſound; as in ſcheme, glebe, ſevere.

A ſhort ſound; as in men, bed, clemency.

An obſcure and ſcarcely perceptible ſound; as, open, lucre, participle.

It has ſometimes the ſound of ſhort *a*; as in clerk, ſergeant; and ſometimes that of ſhort *i*; as in England, yes, pretty.

E is always mute at the end of a word, except in monoſyllables that have no other vowel; as, me, he, ſhe: or in ſubſtantives derived from the Greek; as, cataſtrophe, epitome, Penelope. It is uſed to ſoften and modify the foregoing conſonants; as, force, rage, ſince, oblige: or to lengthen the preceding vowel; as, can, cane; pin, pine; rob, robe.

The diphthong *ea* is generally ſounded like *e* long; as in appear, beaver, creature, &c. It has alſo the ſound of ſhort *e*; as in breath, meadow, treaſure. And it is ſometimes pronounced like the long and ſlender *a*; as in bear, break, great.

Eau has the ſound of long *o*; as in beau, flambeau, portmanteau. In beauty, and its compounds, it has the ſound of long *u*.

Ei, in general, ſounds the ſame as long and ſlender *a*; as in deign, vein, neighbour, &c. It has the ſound of long *e* in ſeize, deceit, receive, either, neither, &c. It is ſometimes pronounced like ſhort *i*; as in foreign, forfeit, ſovereign, &c.

Eo is pronounced like *e* long; as in people, enfeoff; and

ſometimes like *e* ſhort; as in leopard, jeopardy, feoffment. It has alſo the ſound of ſhort *u*; as in dungeon, ſturgeon, puncheon, &c.

Eu is always ſounded like long *u* or *ew*; as in feud, deuce.

Ew is almoſt always pronounced like long *u*; as in view, new, dew.

Ey, when the accent is on it, is always pronounced like *a* long; as in bey, grey, convey; except in key, where it is ſounded like long *e*.

When this diphthong is unaccented, it takes the ſound of *e* long; as, alley, valley, barley.

F.

F keeps one pure unvaried ſound at the beginning, middle, and end of words; as, fancy, muffin, miſchief, &c.: except in *of*, in which it has the flat ſound of *ov*; as, the wiſdom of *(ov)* Solomon; but not in compoſition; as, whereof, thereof, &c. We ſhould not write a wive's jointure, a calve's head; but a wife's jointure, a calf's head.

G.

G has two ſounds: One hard; as in gay, go, gun: the other ſoft; as in gem, giant.

At the end of a word it is always hard; as in ring, ſnug, frog. It is hard before *a*, *u*, *l*, and *r*; as, game, gone, gull, glory, grandeur.

G before *e*, *i*, and *y*, is ſoft; as in genius, geſture, ginger, Egypt; except in get, gewgaw, finger, craggy, and ſome others.

G is mute before *n*; as in gnaſh, ſign, foreign, &c.

Gn, at the end of a word or ſyllable, gives the preceding vowel a long ſound; as in reſign, impugn, oppugn, impregn, impugned; pronounced impune, imprene, &c.

Gh, in the beginning of a word, has the ſound of the hard *g*; as, ghoſt, ghaſtly: in the middle, and ſometimes at the end, it is quite ſilent; as in right, high, plough, mighty.

At the end it has often the ſound of *f*; as in laugh, cough,

tough. Sometimes only the *g* is ſounded; as in burgh, burgher.

H.

H is a note of aſpiration, and ſhews that the following vowel muſt be pronounced with a ſtrong emiſſion of the breath; as, hat, horſe, Hull. It is ſeldom mute at the beginning of a word. It is always ſilent after *r*; as, rhetorick, rheum, rhubarb.

H final, preceded by a vowel, is always ſilent; as, ah! hah! oh! ſoh! ſirrah! Meſſiah.

I.

I has a long ſound; as in fine: and a ſhort one; as in fin.

The long ſound is always marked by the *e* final in monoſyllables; as, thin, thine. Before *r* it is often ſounded like a ſhort *u*; as, flirt, firſt. In ſome words it has the ſound of *e* long; as in machine, bombazine, magazine.

The diphthong *ia* is frequently ſounded like *ya*; as in Chriſtian, filial, poniard, &c.; pronounced Chriſt-yan, &c. It has ſometimes the ſound of ſhort *i*; as in carriage, marriage, parliament.

Ie in general ſounds like *e* long; as in grieve, thieve, grenadier. It has alſo the ſound of long *i*; as in die, pie, lie; and ſometimes that of ſhort *i*; as in ſieve, miſchievous.

Ieu has the ſound of long *u*; as in lieu, adieu, purlieu.

Io, when the accent is upon the firſt vowel, form two diſtinct ſyllables; as, priory, violet, violent. The terminations tion and ſion, are ſounded exactly like the verb ſhun; except when the *t* is preceded by *s* or *x*; as in queſtion, digeſtion, combuſtion, mixtion, &c.

The triphthong *iou* is ſometimes pronounced diſtinctly in two ſyllables; as in bilious, various, abſtemious. But theſe vowels often coaleſce into one ſyllable; as in precious, factious, noxious.

J.

J is pronounced exactly like ſoft *g*; except in Hallelujah, where it is pronounced like *y*.

K.

K has the ſound of *c* hard, and is uſed before *e* and *i*, where, according to Engliſh analogy, *c* would be ſoft; as, kept, king, ſkirts. It is not ſounded before *n*; as in knife, knell, knocker. It is never doubled; but *c* is uſed before it, to ſhorten the vowel by a double conſonant; as, cockle, pickle, ſucker.

L.

L has always a ſoft liquid ſound; as, love, billow, quarrel. It is ſometimes mute; as in half, talk, pſalm. The cuſtom is to double the *l* at the end of monoſyllables; as, mill, will, fall; except where a diphthong precedes it; as, hail, toil, ſoil.

Le, at the end of words, is pronounced like a weak *el*, in which the *e* is almoſt mute; as, table, ſhuttle.

M.

M has always the ſame ſound; as, murmur, monumental; except in comptroller, which is pronounced controller.

N.

N has two ſounds: The one ſimple and pure; as in man, net, noble: the other compounded and mixed; as in hang, thank, &c.

N is mute when it ends a ſyllable, and is preceded by *m*; as, hymn, ſolemn, autumn.

The participial *ing* muſt always have its ringing ſound; as, writing, reading, ſpeaking; except it be preceded by *ing*; as, ſinging, bringing, ſwinging; when it muſt be pronounced *in*; as, ſingin, bringin, ſwingin.

O.

O has a long ſound; as in note, bone, obedient, over: and a ſhort one; as in not, got, lot, trot.

It has ſometimes the ſhort ſound of *u*; as, ſon, come, attorney. And in ſome words is ſounded like *oo*; as in prove, move, behove; and ſometimes like *au*; as in nor, for, Lord.

The diphthong *oa* is regularly pronounced as the long ſound

of *o*; as in boat, oat, coal: except in broad, abroad, groat, where it takes the ſound of broad *a*; as, abrawd, &c.

Oe has the ſound of ſingle *e*. It is ſometimes long; as in fœtus, Antœci: and ſometimes ſhort; as in œconomicks, œcumenical. In doe, foe, ſloe, toe, throe, hoe, and bilboes, it is ſounded exactly like long *o*.

Oi has almoſt univerſally the double ſound of *a* broad and *e* long united, as in boy; as, boil, toil, ſpoil, joint, point, anoint: which ſhould never be pronounced as if written bile, ſpile, tile, &c.

Oo almoſt always preſerves its long regular ſound; as in moon, ſoon, food. It has a ſhorter ſound in wool, good, foot, and a very few others. In blood and flood it ſounds like ſhort *u*. Door and floor ſhould always be pronounced as if written dore and flore.

The diphthong *ou* has ſix different ſounds. The firſt and proper ſound is equivalent to *ow* in down; as in bound, found, ſurround.

The ſecond is that of ſhort *u*; as in enough, trouble, journey.

The third is that of *oo*; as in ſoup, youth, tournament.

The fourth is that of long *o*; as in though, mourn, poultice.

The fifth is that of ſhort *o*; as in cough, trough.

The ſixth is that of *awe*; as in ought, brought, methought.

Ow is generally ſounded like *ou* in thou; as in brown, dowry, ſhower. It has alſo the ſound of long *o*; as in ſnow, grown, beſtow.

The diphthong *oy* is but another form for *oi*, and is pronounced exactly like it.

P.

P has always the ſame ſound, except in cupboard, where it ſounds like *b*. It is ſometimes mute; as in pſalm, pſalter,

Ptolemy: and between *m* and *t*; as, tempt, empty, preſumptuous.

Ph is generally pronounced like *f*; as in philoſophy, philanthropy, Philip.

In nephew and Stephen it has the ſound of *v*. In apophthegm, phthiſis, phthſic, and phthiſical, both letters are entirely dropped.

Q.

Q is always followed by *u*; as, quadrant, queen, quire. *Qu* is ſometimes ſounded like *k*; as, conquer, liquor, riſque.

R.

R has a rough ſound; as in Rome, river, rage: and a ſmooth one; as in bard, card, regard.

Re, at the end of ſome words, is pronounced like a weak *er*; as in theatre, ſepulchre, maſſacre.

S.

S has two different ſounds.

A ſoft flat ſound like *z*; as, beſom, leiſure, diſmal.

A ſharp hiſſing ſound; as, ſaint, ſiſter, cyprus.

It is always ſharp at the beginning of words.

At the end of words it takes the ſoft ſound; as, his, was, trees, eyes; except in the words this, thus, us, yes, rebus, ſurplus, &c.; and in the words terminated with ous.

It ſounds like *z* before *ion*, if a vowel goes before; as, intruſion: but like *s* ſharp, if it follows a conſonant; as, converſion. It alſo ſounds like *z* before *e* mute; as, refuſe; and before *y* final; as, roſy; and in the words boſom, deſire, wiſdom, &c.

S is mute in iſle, iſland, demeſne, viſcount.

T.

T has its cuſtomary ſound in take, temptation. *Ti* before a vowel has the ſound of *ſi*; as in ſalvation: except an *s* goes before; as, queſtion; and excepting alſo derivatives from words ending in *ty*; as, mighty, mightier.

Th has two ſounds: The one ſoft and flat; as, thus, whether, heathen: the other hard and ſharp; as, thing, think, breath.

Th, at the beginning of words, is hard and ſharp; as in thank, thick, thunder: except in that, then, thus, thither, and ſome others. *Th*, at the end of words, is alſo ſharp, as, death, breath, mouth: except in with, booth, beneath, &c.

Th, in the middle of words, is hard and ſharp; as, panther, orthodox, miſanthrope: except worthy, farthing, brethren, and a few others.

Th, between two vowels, is generally ſoft and flat in words purely Engliſh; as, father, heathen, together, neither, mother.

Th, between two vowels, in words from the learned languages, is generally ſharp or hard; as, apathy, ſympathy, Athens, theatre, apothecary.

Th is ſometimes pronounced like ſimple *t*; as, Thomas, thyme, Thames, aſthma.

U

U has three ſounds, viz.

A long ſound; as in mule, tube, cubick.

A ſhort ſound; as in dull, gull, cuſtard.

An obtuſe ſound, like *oo*; as in bull, full, buſhel.

The ſtrangeſt deviation of this letter from its natural ſound, is in the words buſy, buſineſs, bury, and burial; which are pronounced, bizzy, bizneſs, berry, and berreal.

A is now often uſed before words beginning with *u* long, and *an* always before thoſe that begin with *u* ſhort; as, a union, a univerſity, a uſeful book; an uproar, an uſher, an umbrella.

The diphthong *ua*, has ſometimes the ſound of *wa*; as in aſſuage, perſuade, antiquary. It has alſo the ſhort ſound of *a*; as in guard, guardian, guarantee.

Ue is often ſounded like *we*; as in quench, queriſt, conquer. It has alſo the ſound of long *u*; as in cue, hue, ague. In a

few words, it is pronounced like *e* ſhort; as in gueſt, gueſs. In ſome words it is entirely ſunk; as in antique, oblique, prorogue, catalogue, dialogue, &c.

Ui is frequently pronounced like *wi*; as in, languid, anguiſh, extinguiſh. It has ſometimes the ſound of *i* long; as in, guide, guile, diſguiſe: and ſometimes that of *i* ſhort; as in, guilt, guinea, guildhall. In ſome words it is ſounded like long *u*; as in, juice, ſuit, purſuit: and in others like *oo*; as in bruiſe, fruit, recruit.

Uo is pronounced like *wo*; as in, quote, quorum, quondam.

Uy has always the ſound of long *e*; as in, plaguy, obloquy, ſoliloquy; pronounced plaguee, &c.

V

V has the ſound of flat *f*, and bears the ſame relation to it, as *b* does to *p*, *d* to *t*, hard *g* to *k*, and ꝛ to *s*. It has alſo one uniform ſound; as, vain, vanity, love.

W

W, when a conſonant, is ſounded like *oo*; as water may be reſolved into, ooater. In ſome words it is not ſounded; as in anſwer, ſword, wholeſome; and it is always ſilent before *r*; as in, wrap, wreck, wrinkle, wriſt, wrong, wry, bewray, &c.

W before *h* is pronounced as if it were after the *h*; as, hwy, why; hwen, when; hwat, what.

W, is often joined to *o* at the end of a ſyllable, without affecting the ſound of that vowel; as, crow, blow, grow, know, row, flow, &c.

When *w* is a vowel, and is diſtinguiſhed in the pronunciation, it has exactly the ſame ſound as *u* would have in the ſame ſituation; as, draw, crew, view, now, ſawyer, vowel, outlaw.

X

X has three ſounds, viz.

It is ſounded like ꝛ at the beginning of proper names of Greek original; as in, Xanthus, Xenophon, Xerxes.

It has a ſharp ſound like *ks*, when it ends a ſyllable with the

accent upon it; as, exit, exerciſe, excellence: or when the accent is on the next ſyllable, if it begin with a conſonant; as, excuſe, extent, expence.

It has a flat ſound like *gz*, when the accent is not on it, and the following ſyllable begins with a vowel; as, exert, exiſt, example; pronounced, egzert, egziſt, egzample.

Y

Y, when a conſonant, has the ſound of *e*, as in yoke, youth, York; which anſwer to eoke, eouth, eork.

When *y* is a vowel, it has exactly the ſame ſound as *i* would have in the ſame ſituation; as, thyme, rhyme, cyder, ſyſtem, juſtify, pyramid, mythology.

Z

Z has the ſound of an *s* uttered with a cloſer compreſſion of the palate by the tongue: it is the flat *s*; as, freeze, frozen, vizier, grazier, &c.

It may be proper to remark, that the ſounds of the letters vary, as they are differently aſſociated, and that the pronunciation of theſe aſſociations depends upon the poſition of the accent. It may alſo be obſerved, that, in order to pronounce accurately, great attention muſt be paid to the vowels which are not accented. There is ſcarcely any thing which more diſtinguiſhes a perſon of a poor education, from a perſon of a good one, than the pronunciation of the *unaccented* vowels. When vowels are *under the accent*, the beſt ſpeakers and the loweſt of the people, with very few exceptions, pronounce them in the ſame manner; but the unaccented vowels in the mouths of the former, have a diſtinct, open, and ſpecifick ſound, while the latter often totally ſink them, or change them into ſome other ſound.

The importance of obtaining, in early life, a clear, diſtinct, and accurate knowledge of the ſounds of the firſt principles of language, and a wiſh to lead young minds to a further conſideration of a ſubject ſo curious and uſeful, have induced the

compiler to beſtow ſome attention on this part of the work. The ſentiments of a very judicious and eminent writer, reſpecting this part of Grammar, may, perhaps, be properly introduced on the preſent occaſion.

"Let no perſons deſpiſe, as inconſiderable, the elements of "Grammar, becauſe it may ſeem to them a matter of ſmall "conſequence, to ſhew the diſtinction between vowels and con- "ſonants, and to divide the latter into liquids and mutes. "But they who penetrate into the innermoſt parts of this tem- "ple of ſcience, will there diſcover ſuch refinement and ſubti- "lity of matter, as are not only proper to ſharpen the under- "ſtandings of young perſons, but ſufficient to give exerciſe for "the moſt profound knowledge and erudition."

SYLLABLES.

A ſyllable is a ſound either ſimple or compounded, pronounced by a ſingle impulſe of the voice, and conſtituting a word, or part of a word; as, man, man-ful.

Spelling is the art of rightly dividing words into their ſyllables.

The following are the general rules for the diviſion of words into ſyllables.

1. A ſingle conſonant between two vowels, muſt be joined to the latter ſyllable; as, de-light, bri-dal, re-ſource: except the letter x; as, ex-iſt, ex-amine: and except likewiſe words compounded; as, up-on, un-even, diſ-eaſe.

2. Two conſonants proper to begin a word, muſt not be ſeparated; as, fa-ble, ſti-fle. But when they come between two vowels, and are ſuch as cannot begin a word, they muſt be divided; as, ut-moſt, un-der, in-ſect, er-ror, cof-fin.

3. When three conſonants meet in the middle of a word, if they can begin a word, they are to be ſeparated; and at leaſt

one of them always belongs to the preceding ſyllable, when the vowel of that ſyllable is pronounced ſhort; as, diſ-tract, diſ-train, diſ-prove.

4. When three or four conſonants, which are not proper to begin a word, meet between two vowels, the firſt conſonant is always kept with the firſt ſyllable, in the diviſion; as, ab-ſtain, com-plete, em-broil, in-ſtruct, in ſcribe.

5. Two vowels, not being a diphthong, muſt be divided into ſeparate ſyllables; as, cru-el, de-ni-al, ſo-ci-e-ty.

6. Compounded words muſt be traced into the ſimple words of which they are compoſed; as, good-neſs, grace-ful, over-power, reſt-leſs, never-the-leſs.

7. Grammatical terminations are generally ſeparated; as, teach-eſt, teach-eth, teach-ing, teach-er, contend-eſt, great-er, wretch-ed.

Some of the preceding rules may be liable to ſome exceptions; and therefore it is ſaid by Dr. Lowth and others, that the beſt and eaſieſt direction for dividing the ſyllables in ſpelling, is to divide them as they are naturally ſeparated in a right pronunciation; without regard to the derivation of words, or the poſſible combination of conſonants at the beginning of a ſyllable.

WORDS.

Words are articulate ſounds, uſed by common conſent as ſigns of our ideas.

A word of one ſyllable is termed a monoſyllable; a word of two ſyliables, a diſſyllable; a word of three ſyllables, a triſyllable; and a word of four or more ſyllables, a polyſyllable.

All words are either primitive or derivative; ſimple or compounded.

A primitive or ſimple word, is that which is not derived from any other word in the ſame language; as, man, good, hope, &c.

A derivative word, is a primitive or ſimple word, with the addition of one or more ſyllables; as from man is formed man-ly; from good, good-neſs.

A compounded word is formed of two or more ſimple words; as, gold-ſmith, man-hood, &c.: or of a ſimple word and a prepoſition ſet before it; as, unfit, fore-ſight, out-do, &c.

The orthography of the Engliſh language is attended with much uncertainty and perplexity. But a conſiderable part of this inconvenience may be remedied, by attending to the general laws of formation; and, for this end, the learner is preſented with a view of ſuch general maxims in ſpelling primitive, derivative, and compounded words, as have been almoſt univerſally received.

RULE I.

Monoſyllables ending with *f*, *l*, or *s*, preceded by a ſingle vowel, double the final conſonant; as, ſtaff, mill, paſs, &c. The only exceptions are, of, if, as, is, has, was, yes, us, and thus.

RULE II.

Monoſyllables ending with any conſonants but *f*, *l*, or *s*, and preceded by a ſingle vowel, never double the final conſonant; excepting only, add, butt, ebb, egg, odd, err, and buzz.

RULE III.

Words ending with *y*, preceded by a conſonant, form the plurals of nouns, the perſons of verbs, verbal nouns, paſt participles, comparatives, and ſuperlatives, by changing *y* into *i*; as, ſpy, ſpies; I carry, thou carrieſt; he carrieth, or carries; carrier, carried; happy, happier, happieſt.

The preſent participle in *ing*, retains the *y*, that *i* may not be doubled; as, carry, carrying; bury, burying, &c.

But *y*, preceded by a vowel, in ſuch inſtances as the above, is not changed; as, boy, boys; I cloy, he cloys, cloyed, &c.

except in lay, pay, and ſay; from which are formed, laid, paid, and ſaid; and their compounds, unlaid, unpaid, unſaid, &c.

RULE IV.

Words ending with *y*, preceded by a conſonant, upon aſſuming an additional ſyllable beginning with a conſonant, change *y* into *i*; as, happy, happily, happineſs. But when *y* is preceded by a vowel, it is very rarely changed in the additional ſyllable; as, coy, coyly; boy, boyiſh, boyhood; annoy, annoyer, annoyance; joy, joyleſs, joyful, &c.

RULE V.

Words ending with a ſingle conſonant, preceded by a ſingle vowel, and with the accent on the laſt ſyllable, upon aſſuming an additional ſyllable beginning with a vowel or *y*, double the conſonant; as, to abet, an abettor; to begin, a beginner; a fen, fenny; wit, witty; thin, thinniſh, &c.

But if a diphthong precede, or the accent be on the preceding ſyllable, the conſonant remains ſingle; as, to toil, toiling; to offer, an offering; maid, maiden, &c.

RULE VI.

Words ending with any double letter but *l*, and taking *neſs*, *leſs*, *ly*, or *ful* after them, preſerve the letter double; as, harmleſſneſs, careleſſneſs, careleſsly, ſtiffly, ſucceſsful, diſtreſsful, &c.

But thoſe words, which end with double *l*, and take *neſs*, *leſs*, *ly*, or *ful* after them, omit one *l*, as, fulneſs, ſkilleſs, fully, ſkilful, &c.

RULE VII.

Neſs, *leſs*, *ly*, and *ful*, added to words ending with ſilent *e*, do not cut it off; as, paleneſs, guileleſs, cloſely, peaceful: except *e* is preceded by a vowel, and then it is almoſt univerſally omitted; as, duly, truly, from due and true.

RULE VIII.

Ment, added to words ending with ſilent *e*, generally pre-

ſerves the *e* from eliſion; as, abatement, chaſtiſement, incitement, &c.

Like other terminations it changes *y* into *i*, when preceded by a conſonant; as, accompany, accompaniment; merry, merriment.

RULE IX.

Able and *ible*, when incorporated into words ending with ſilent *e*, almoſt always cut it off; as, blame, blamable; cure, curable; ſenſe, ſenſible, &c.: but if *c* or *g* ſoft come before *e* in the original word, the *e* is then preſerved; as, change, changeable; peace, peaceable, &c.

RULE X.

Words taken into compoſition, often drop thoſe letters which were ſuperfluous in their ſimples; as, handful, dunghil, withal, &c.

ETYMOLOGY.

THE ſecond part of grammar is Etymology, which treats of the different ſorts of words, their derivation, and the various modifications by which the ſenſe of a primitive word is diverſified.

There are in Engliſh nine ſorts of words, or, as they are commonly called, Parts of Speech; namely, the Article, the Subſtantive or Noun, the Pronoun, the Adjective, the Verb, the Adverb, the Prepoſition, the Conjunction, and the Interjection.

1. The Article is prefixed to ſubſtantives, to point them out, and to ſhew how far their ſignification extends; as, a tree, an orchard, the earth.

2. The Subſtantive or noun is the name of any

thing conceived to ſubſiſt, or of which we have any notion; as, man, virtue, London, &c.

A ſubſtantive may, in general, be diſtinguiſhed by its taking an article before it, or by its making ſenſe in itſelf; as, *a* book, *the* ſun, *an* apple; temperance, induſtry, chaſtity.

3. The Pronoun ſtands inſtead of the noun; as, The man is happy; *he* is benevolent; *he* is uſeful.

4. The Adjective is added to the noun, to expreſs the quality of it; as, An *induſtrious* man, a *virtuous* woman.

An adjective may be known by its making ſenſe with the addition of the word *thing*; as, a *good* thing, a *bad* thing: or of any particular ſubſtantive; as, a *ſweet* apple, a *pleaſant* proſpect.

5. The Verb ſignifies to be, to do, or to ſuffer; as, I am, I rule, I am ruled.

A verb may be diſtinguiſhed by its taking any of the perſonal pronouns, or the word *to* before it, and making ſenſe; as, *I* walk, *he* plays, *they* write; or, *to* walk, *to* play, *to* write.

6. The Adverb is added to verbs, and alſo to adjectives, and other adverbs, to expreſs ſome circumſtances belonging to them; as, he reads *well*; a *truly* good man; he writes *very correctly*.

An adverb may be generally known, by its anſwering to the queſtion How? How much? When? or Where? as, in the phraſe "He reads *correctly*," the anſwer to the queſtion, How does he read? is, *correctly*.

7. The Prepoſition is ſet chiefly before nouns and pronouns, to connect them with other words, and

to ſhew their relation to thoſe words; as, They came *from* him, *in* haſte, *to* me.

A prepoſition may be known by its admitting after it a perſonal pronoun, in the objective caſe; as, *with*, *for*, *to*, &c. will allow the objective caſe after them; with *him*, for *her*, to *them*, &c.

8. The Conjunction joins words and ſentences together; as, Thou *and* he are happy, *becauſe* you are good.

9. The Interjection is uſed to expreſs the paſſions or emotions of the ſpeaker; as, O virtue! how amiable art thou!

The obſervations which have been made, to aid learners in diſtinguiſhing the parts of ſpeech from one another, may afford them ſome ſmall aſſiſtance; but it will certainly be much more inſtructive to diſtinguiſh them by the definitions, and an accurate knowledge of their nature.

In the following paſſage, all the parts of ſpeech are exemplified.

1 2 7 2 5 1 2 4 7 2
The power of ſpeech is a faculty peculiar to man;
8 5 5 7 3 7 3 4 2 7 1
and was beſtowed on him by his beneficent Creator, for the
4 8 6 4 2 8 9 6 6 5
greateſt and moſt excellent uſes; but alas! how often do
3 5 3 7 1 4 7 2
we pervert it to the worſt of purpoſes.

In the foregoing ſentence, the words *the*, *a*, are articles; *power*, *ſpeech*, *faculty*, *man*, *Creator*, *uſes*, *purpoſes*, are ſubſtantives; *his*, *him*, *we*, *it*, are pronouns; *peculiar*, *beneficent*, *greateſt*, *excellent*, *worſt*, are adjectives; *is*, *was*, *beſtowed*, *do*, *pervert*, are verbs; *moſt*, *how*, *often*, are adverbs; *of*, *to*, *on*, *by*, *for*, are prepoſitions; *and*, *but*, are conjunctions; and *alas!* is an interjection.

ARTICLE.

The article is a word prefixed to ſubſtantives, to point them out, and to ſhew how far their ſignification extends; as, *a* garden, *an* eagle, *the* woman.

In Engliſh there are but two articles, *a* and *the*: *a* becomes *an* before a vowel, and before a ſilent *h* preceding a vowel.

A or *an* is ſtyled the indefinite article: it is uſed in a vague ſenſe to point out one ſingle thing of the kind, in other reſpects indeterminate; as, give me *a* book; that is, any book.

The is called the definite article, becauſe it aſcertains what particular thing is meant; as, give me *the* book; meaning ſome book referred to.

A ſubſtantive, without any article to limit it, is taken in its wideſt ſenſe; as, knowledge is proper for man; that is, all mankind.

The peculiar uſe and importance of the articles will be ſeen in the following examples: The ſon of a king—the ſon of the king—a ſon of the king's. Each of theſe three phraſes has an entirely different meaning, through the different application of the articles *a* and *the*.

Thou art *a* man, is a very general and harmleſs poſition; but, Thou art *the* man, (as Nathan ſaid to David) is an aſſertion capable of ſtriking terror and remorſe into the heart.

The article is omitted before nouns that imply the different virtues, vices, paſſions, qualities, ſciences, arts, metals, herbs, &c.; as, prudence is commendable, falſehood is odious, anger ought to be avoided, &c. It is not prefixed to a proper name;

as, Alexander, &c. (becauſe that of itſelf denotes a determinate individual or particular thing) except for the ſake of diſtinguiſhing a particular family; as, he is *a* Howard, or of the family of the Howards; or by way of eminence; as, every man is not *a* Newton, he has the courage of *an* Achilles; or when ſome noun is underſtood; as, he ſailed down *the* (river) Thames in *the* (ſhip) Britannia.

The indefinite article can only be joined to ſubſtantives in the ſingular number; the definite article may alſo be joined to plurals.

But there appears to be a remarkable exception to this rule in the uſe of the adjectives *few* and *many*, (the latter chiefly with the word *great* before it) which, though joined with plural ſubſtantives, yet admit of the ſingular article *a*; as, *a few* men, *a great many* men.

The reaſon of it is manifeſt from the effect which the article has in theſe phraſes; it means a ſmall or great number collectively taken, and therefore gives the idea of a whole, that is, of unity. Thus likewiſe, a dozen, a ſcore, a hundred, a thouſand, is one whole number, an aggregate of many collectively taken; and therefore ſtill retains the article *a*, though joined as an adjective to a plural ſubſtantive; as, a hundred years, &c.

The definite article *the* is ſometimes applied to adverbs in the comparative and ſuperlative degree; and its effect is to mark the degree the more ſtrongly, and to define it the more preciſely; as, "*the* more I examine it, *the* better I like it. I like this *the* leaſt of any."

SUBSTANTIVE.

A ſubſtantive or noun is the name of any thing that exiſts, or of which we have any notion; as, man, virtue, London, &c.

Subſtantives are either proper or common.

Proper names are the names appropriated to individuals; as, George, London, Thames.

Common names ſtand for kinds containing many ſorts, or for ſorts containing many individuals under them; as, animal, man, tree, &c.

When proper names have an article annexed to them, they become common names; as, he is *the* Cicero of his age; he is reading the lives of *the* twelve Cæſars.

Common names may alſo be uſed to ſignify individuals, by the addition of articles or pronouns; as, *the* boy is ſtudious; *that* girl is diſcreet.

To ſubſtantives belong gender, number, and caſe.

GENDER.

Gender is the diſtinction of ſex. There are three genders, the maſculine, the feminine, and the neuter.

The maſculine gender denotes animals of the male kind; as, a man, a horſe, &c.

The feminine gender ſignifies animals of the female kind; as, a woman, a princeſs, &c.

The neuter gender denotes objects which are neither males nor females; as, a tree, a houſe, &c.

Some ſubſtantives naturally neuter are by a figure of ſpeech converted into the maſculine or feminine gender; as when we ſay of the ſun, *he* is ſetting, and of a ſhip, *ſhe* ſails well, &c.

Figuratively, in the Engliſh tongue, we commonly give the maſculine gender to nouns which are conſpicuous for the attributes of imparting or communicating, and which are by nature ſtrong and efficacious. Thoſe, again, are made feminine which are conſpicuous for the attributes of containing or bringing forth, or which are peculiarly beautiful or amiable. Upon theſe principles the ſun is always maſculine, and the moon, being the receptacle of the ſun's light, is feminine. The earth is generally feminine. A ſhip, a country, a city, &c. are likewiſe made feminine, being receivers or containers. Time is always maſculine, on account of its mighty efficacy. Virtue is feminine from its beauty, and its being the object of love. Fortune and the church are generally put in the feminine gender.

The Engliſh language has four methods of diſtinguiſhing the ſex, viz.

1ſt, By different words; as, man, woman; boy, girl; ſon, daughter; gander, gooſe; cock, hen.

2d, By a difference of termination; as, duke, ducheſs; count, counteſs; poet, poeteſs; hero, heroine; actor, actreſs; executor, executrix.

3d, By adding an adjective or pronoun to the ſubſtantive; as, a male child, a female child; a he-goat, a ſhe-goat; a he-aſs, a ſhe-aſs,

4th, By prefixing another ſubſtantive to the word; as, a cock-ſparrow, a hen-ſparrow; a man-ſervant, a maid-ſervant.

Of the variable terminations, we have only a ſufficient number to make us feel our want; for when we ſay of a woman, ſhe is a philoſopher, an aſtronomer, a builder, a weaver, we perceive an impropriety in the termination, which we cannot avoid; but we can ſay that ſhe is an architect, a botaniſt, a ſtudent, becauſe theſe terminations have not annexed to them the notion of ſex.

NUMBER.

Number is the conſideration of an object, as one or more.

Subſtantives are of two numbers, the ſingular and the plural.

The ſingular number expreſſes but one object; as, a chair, a table.

The plural number ſignifies more objects than one; as, chairs, tables.

Some nouns, from the nature of the things which they expreſs, are uſed only in the ſingular, others only in the plural, form; as, wheat, pitch, gold, ſloth, pride, &c. and bellows, ſciſſars, lungs, riches, &c.

Some words are the ſame in both numbers; as, deer, ſheep, pair, &c.

The plural number of nouns, in our language, is generally formed by adding *s* to the ſingular, whether it terminates with a vowel or conſonant; as, dove, doves; face, faces; thought, thoughts. But when the ſubſtantive ſingular ends in *x*, *ch*, *ſh*, or *ſs*, we add *es* in the plural; as, box, boxes; church, churches; laſh, laſhes; kiſs, kiſſes. Nouns ending in *f* or *fe*, are rendered plural by the change of thoſe terminations into *ves*; as, loaf, loaves; half, halves; wife, wives: except grief, relief, reproof, and ſeveral others, which form the plural by the addition of *s*. Thoſe which end in *ff* have the regular plural; as, ruff, ruffs. Such as have *y* in the ſingular, with no other vowel in the ſame ſyllable, change it into *ies* in the plural; as, beauty, beauties; fly, flies. Some nouns become plural by changing the *a* of the ſingular into *e*; as, man, men; woman, women; alderman, aldermen. The words ox and child, form oxen and children; brother, makes either brothers

or brethren. Sometimes the diphthong *oo* is changed into *ee* in the plural; as, foot, feet; gooſe, geeſe; tooth, teeth. Louſe and mouſe, make lice and mice. Die, makes dice; penny, pence.

CASE.

The caſes of ſubſtantives ſignify their different terminations, which ſerve to expreſs the relations of one thing to another.

In Engliſh, ſubſtantives have but two caſes, the nominative, and poſſeſſive or genitive.

The nominative caſe ſimply expreſſes the name of the thing, or the ſubject of the verb; as, "The boy plays;" "The girls learn."

The poſſeſſive or genitive caſe expreſſes the relation of property or poſſeſſion; and has an apoſtrophe, with the letter *s* coming after it; as, "The ſcholar's duty;" "My father's houſe:" that is, "The duty of the ſcholar;" "The houſe of my father."

When the plural ends in *s*, the other *s* is omitted, but the apoſtrophe is retained; as, "On eagles' wings;" "The drapers' company."

Sometimes alſo, when the ſingular terminates in *s*, the apoſtrophick *s* is not added; as, "For goodneſs' ſake;" "For righteouſneſs' ſake."

Engliſh ſubſtantives may be declined in the following manner:

	SINGULAR.	PLURAL.
Nominative Caſe.	A mother.	Mothers.
Poſſeſſive Caſe.	A mother's.	Mothers'.
Nominative Caſe.	The man.	The men.
Poſſeſſive Caſe.	The man's.	The men's.

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Nominative Caſe.	The man.	The men.
Poſſeſſive Caſe.	The man's.	The men's.

The Engliſh language, to expreſs different connections and relations of one thing to another, uſes, for the moſt part, prepoſitions. The Greek and Latin among the ancient, and ſome too among the modern languages, as the German, vary the termination or ending of the ſubſtantive, to anſwer the ſame purpoſe; an example of which in the Latin is inſerted, as explanatory of the nature and uſe of caſes, viz.

SINGULAR.

Nominative.	MAGISTER,	A maſter.
Genitive.	MAGISTRI,	Of a maſter.
Dative.	MAGISTRO,	To a maſter.
Accuſative.	MAGISTRUM,	The maſter.
Vocative.	MAGISTER,	O maſter.
Ablative.	MAGISTRO,	From *or* by a maſter.

PLURAL.

Nominative.	MAGISTRI,	Maſters.
Genitive.	MAGISTRORUM,	Of maſters.
Dative.	MAGISTRIS,	To maſters.
Accuſative.	MAGISTROS,	The maſters.
Vocative.	MAGISTRI,	O maſters.
Ablative.	MAGISTRIS,	From *or* by maſters.

For the aſſertion, that there are in Engliſh but two caſes of nouns, and three of pronouns, we have the authority of Doctors Lowth, Johnſon, Prieſtly, &c. names which are ſufficient to decide this point. If caſe in grammar mean only the variation of a noun or pronoun, by termination or within itſelf, (as it indiſputably does) with what propriety can we diſtinguiſh the relations ſignified by the addition of articles and prepoſitions, by the names of caſes? On this ſuppoſition, inſtead of five or ſix caſes, we ſhall have a number equal to the various combinations of the article and different prepoſitions with the noun, ſince no one of them can include or repreſent another.

But though, in the following ſentence, "A wiſe man controuls his paſſions," we cannot properly ſay that the noun "paſſions" is in the objective caſe, and governed by the active verb "controul," yet we may with propriety aſſert, that the noun "paſſions" is the object of that active verb; and this may anſwer all the ends of parſing, and of ſhewing the connection and dependence of words under ſuch circumſtances.

Sometimes, though rarely, two nouns are uſed together in the poſſeſſive caſe; as, "My friend's wife's ſiſter;" a ſenſe which would be better expreſſed by ſaying, "The ſiſter of my friend's wife;" or, "My friend's ſiſter-in-law." In each of the following phraſes, viz. "A friend of his mother's," "A book of my brother's," "A ſervant of the queen's," there are two genitive caſes; the former phraſe implying, "A friend of his mother's friends," that is, "One of the friends of his mother;" the ſecond, "One of the books of my brother;" and the laſt, "One of the ſervants of the queen."

PRONOUN.

A Pronoun is a word uſed inſtead of a noun, to avoid the too frequent repetition of the ſame word: as, "The man is happy," "*he* is benevolent," "*he* is uſeful."

Pronouns are of various kinds, viz. perſonal, poſſeſſive, relative, interrogative, definitive, and diſtributive.

OF THE PERSONAL PRONOUNS.

There are five perſonal pronouns; viz. *I*, *thou*, *he*, *ſhe*, *it*; with their plurals, *we*, *ye* or *you*, *they*.

Perſonal pronouns admit of perſon, number, gender, and caſe.

The perſons of pronouns are three in each of the numbers, viz.

I, is the firſt perſon
Thou, is the ſecond perſon } Singular.
He, *ſhe*, or *it*, is the third perſon

We, is the firſt perſon
Ye or *you*, is the ſecond perſon } Plural.
They, is the third perſon

This account of perſons will be very intelligible, when we reflect that there are three perſons which may be the ſubject of any diſcourſe: Firſt, the perſon who ſpeaks, may ſpeak of himſelf; ſecondly, he may ſpeak of the perſon to whom he addreſſes himſelf; thirdly, he may ſpeak of ſome other perſon: and as the ſpeakers, the perſons ſpoken to, and the other perſons ſpoken of, may be many, ſo each of theſe perſons muſt have the plural number.

The numbers of pronouns, like thoſe of ſubſtantives, are two, the ſingular and the plural; as, *I*, *thou*, *he*; *we*, *ye*, *they*.

Gender has reſpect only to the third perſon ſingular of the pronouns, *he*, *ſhe*, *it*. *He* is maſculine; *ſhe* is feminine; *it* is neuter.

The perſons ſpeaking and ſpoken to, being at the ſame time the ſubjects of the diſcourſe, are ſuppoſed to be preſent; from which, and other circumſtances, their ſex is commonly known, and needs not be marked by a diſtinction of gender in their pronouns: but the third perſon or thing ſpoken of being abſent, and in many reſpects unknown, it is neceſſary that it ſhould be marked by a diſtinction of gender; at leaſt when ſome particular perſon or thing is ſpoken of, which ought to be more diſtinctly marked: accordingly the pronoun ſingular of the third perſon hath the three genders, *he*, *ſhe*, *it*.

Perſonal pronouns have three caſes; the nominative, the poſſeſſive, and the objective.

The objective caſe follows the verb active, or the prepoſition, expreſſing the object of an action, or of a relation.

The perſonal pronouns are thus declined,

	SINGULAR.	PLURAL.
Nom.	I.	We.
Poſſeſs.	Mine.	Ours.
Object.	Me.	Us.
	SINGULAR.	PLURAL.
Nom.	Thou.	Ye *or* you.
Poſſeſs.	Thine.	Yours.
Obj.	Thee.	You.
	SINGULAR.	PLURAL.
Nom.	He.	They.
Poſſeſs.	His.	Theirs.
Obj.	Him.	Them.
	SINGULAR.	PLURAL.
Nom.	She.	They.
Poſſeſs.	Hers.	Theirs.
Obj.	Her.	Them.
	SINGULAR.	PLURAL.
Nom.	It.	They.
Poſſeſs.	Its.	Theirs.
Obj.	It.	Them.

OF THE POSSESSIVE PRONOUNS.

The Poſſeſſive Pronouns are ſuch as principally relate to poſſeſſion or property.

There are ſeven of them; viz. *my, thy, his, her, our, your, their.*

Mine and *thine*, inſtead of *my* and *thy*, were formerly uſed before a ſubſtantive or adjective beginning with a vowel or a ſilent *h*: as, "Blot out all "*mine* iniquities."

The poſſeſſives *his*, *mine*, *thine*, may be accounted either poſſeſſive pronouns, or the poſſeſſive caſes of their reſpective perſonal pronouns.

When the poſſeſſive pronouns are prefixed to ſubſtantives, or are parted from them only by an adjective, they admit of no variation, whatever be the number or caſe of the noun; as, *my* young couſin is dead; I know *thy* parents; I have heard of *his* extraordinary merit; ſhe lives with *her* mother; *our* books are torn; I will come to *your* houſe; *their* ſituation is miſerable.

When they are ſeparated from the noun by a verb, or when the noun is underſtood, all of them, except *his*, vary their terminations; as, this hat is *mine*, and the other is *thine*; thoſe trinkets are *hers*; this houſe is *ours*, and that is *yours*; *theirs* is more commodious than *ours*.

Own and *ſelf*, in the plural *ſelves*, are joined to the poſſeſſives *my*, *our*, *thy*, *your*, *his*, *her*, *their*; as, *my own* hand; *myſelf*, *yourſelves*: both of them expreſſing emphaſis, or oppoſition; as, "I did it *my own ſelf*," that is, and no one elſe: the latter alſo forming the reciprocal pronoun; as, "He hurt *himſelf*." *Himſelf*, *themſelves*, ſeem now to be uſed in the nominative caſe inſtead of *his ſelf*, *theirſelves*; as, "He came *himſelf*;" "They did it *themſelves*."

OF RELATIVE PRONOUNS.

Relative Pronouns are ſuch as relate to ſome word or phraſe going before, which is thence called the antecedent: they are *who*, *which*, and *that*; as, "The man is happy *who* lives virtuouſly."

What is a kind of compound relative, including both the antecedent and the relative, and is equivalent to *that which;* as, "This is *what* I wanted;" that is to say, "*the thing which* I wanted."

Who is applied to perſons, *which* to things; as, "He is a *friend, who* is faithful in adverſity;" "This is the *tree, which* produces no fruit."

That, as a relative, is often uſed to prevent the too frequent repetition of *who* and *which.* It is applied to both perſons and things; as, "*He that* acts wiſely deſerves praiſe;" "Modeſty is a *quality that* highly adorns a woman."

Who is of both numbers, and is thus declined:

SINGULAR AND PLURAL.

Nominative	Who.
Poſſeſſive	Whoſe.
Objective	Whom.

Which, that, and *what,* are likewiſe of both numbers, but they do not vary their termination; except that *whoſe* is ſometimes uſed as the poſſeſſive caſe of *which;* thus, "Is there any other doctrine whoſe followers are puniſhed?"

Who and *which* have ſometimes the words *ſoever* and *ever* annexed to them; as, *whoſoever* or *whoever, whichſoever* or *whichever;* but they are ſeldom uſed.

The word *that* is ſometimes a relative pronoun, ſometimes a definitive, and ſometimes a conjunction. It is a relative, when it may be turned into *who* or *which* without deſtroying the ſenſe; as, "Thoſe *that* (who) reprove us may be our beſt friends;" "From every thing *that* (which) you ſee, derive inſtruction."

A definitive, when it is followed immediately by a ſubſtan-

tive, to which it is either joined or refers; as, "*That* boy is induſtrious;" "*That* conduct is praiſe-worthy."

A conjunction, when it cannot be turned into *who* or *which* without deſtroying the ſenſe; as, "Take care *that* every day be well employed." In this phraſe *that* cannot be turned into *who* or *which* without deſtroying the ſenſe.

OF THE INTERROGATIVE PRONOUNS.

The Interrogative Pronouns are ſuch as are employed in aſking queſtions They are *who*, *which*, *what*, and *whether*; as, "*Who* is he?" "*Which* is the book?" "*What* art thou doing?"

Who, *which*, and *what*, are under the ſame circumſtances with the relatives, in reſpect to number and declenſion.

Whether has no variation, and is of the ſingular number only; as, "*Whether* of theſe ſhall I chooſe?" This word is now diſuſed, the interrogative *which* being ſubſtituted for it.

OF THE DEFINITIVE PRONOUNS.

Definitive pronouns, (termed alſo pronominal adjectives) are ſo called becauſe they define and limit the ſubſtantive to which they refer, or are joined. They are, *this*, *that*, *other*, *any*, *ſome*, *one*, *none*, *all*, *ſuch*.

The three firſt of theſe are varied to expreſs number; as, theſe, thoſe, others: and the two firſt of them are alſo called demonſtrative pronouns.

This refers to the neareſt perſon or thing, and *that* to the moſt diſtant; as, "*This* man is more

intelligent than *that*." *This*, indicates the latter or laſt mentioned; *that*, the former or firſt mentioned; as, "Wealth and poverty are both temptations; *that* tends to excite pride, *this*, diſcontent."

One has ſometimes a general ſignification, with a peculiar reference to the perſon who is ſpeaking; as, "*One* muſt ſubmit;" "*One* is apt to love *one's* ſelf;" "*One* ought to know *one's* own mind."

The plural *others* is only uſed apart from the noun to which it refers; as, "He pleaſes ſome, but diſguſts *others*."

None is now uſed in both numbers; but as it literally ſignifies *not one* or *no one*, it was formerly confined to the ſingular.

OF THE DISTRIBUTIVE PRONOUNS.

Diſtributive pronouns, (called alſo pronominal adjectives) are thoſe which denote the perſons or things, that make up a number, as taken ſeparately and ſingly. They are, *each*, *every*, *either*; as, "*Each* of his brothers is in a flouriſhing ſituation;" "*Every* man muſt account for himſelf;" "I have not ſeen *either* of them."

Each relates to two or more perſons or things, and ſignifies both or all of them taken ſeparately.

Every relates to ſeveral perſons or things, and ſignifies all of them taken ſeparately.

Either relates to two perſons or things taken ſeparately, and ſignifies the one or the other.

Neither imports *not either*; that is, not one nor the other; as, "*Neither* of my friends was there."

OF ADJECTIVES.

An adjective is a word added to a ſubſtantive to expreſs its quality; as, "An *induſtrious* man;" "A *virtuous* woman;" "A *benevolent* mind."

In Engliſh the adjective is not varied on account of gender, number, or caſe. Thus we ſay, "A careleſs boy; careleſs girls."

The only variation which it admits of is that of the degrees of compariſon.

There are commonly reckoned three degrees of compariſon; the poſitive, comparative, and ſuperlative.

The poſitive ſtate expreſſes the quality of an object, without any increaſe or diminution; as, good, wiſe, great.

The comparative degree increaſes or leſſens the poſitive in ſignification; as, wiſer, greater, leſs wiſe.

The ſuperlative degree increaſes or leſſens the poſitive to the higheſt or loweſt degree; as, wiſeſt, greateſt, leaſt wiſe.

The ſimple word, or poſitive, becomes comparative by adding *r* or *er;* and the ſuperlative by adding *ſt* or *eſt*, to the end of it. And the adverbs *more* and *moſt*, placed before the adjective, have the ſame effect; as, wiſe, *more* wiſe, *moſt* wiſe.

Monoſyllables, for the moſt part, are compared by *er* or *eſt*; and diſſyllables by *more* and *moſt*; as, mild, milder, mildeſt; frugal, more frugal, moſt frugal. Diſſyllables ending in *y*, as happy, lovely; and in *le* after a mute, as able, ample; or accented on the laſt ſyllable, as diſcreet, polite; eaſily admit of *er* and *eſt*; as, happier, happieſt; abler, ableſt; politer, politeſt. Words of more than two ſyllables hardly ever admit of thoſe terminations.

In ſome few words the ſuperlative is formed by adding the adverb *moſt* to the end of them; as, nethermoſt, uttermoſt, or utmoſt, undermoſt, uppermoſt, foremoſt.

In Engliſh, as in moſt languages, there are ſome words of very common uſe, (in which the caprice of cuſtom is apt to get the better of analogy) that are irregular in this reſpect; as, "good, better, beſt; bad, worſe, worſt; little, leſs, leaſt; much, or many, more, moſt;" and a few others.

The compariſon of adjectives is frequently formed by the adverbs *very*, *infinitely*, *leſs*, *leaſt*; as, "very ſhort, infinitely good, leſs common, leaſt known."

The termination *iſh* may be accounted in ſome ſort a degree of compariſon, by which the ſignification is diminiſhed below the poſitive; as, "black, blackiſh, or tending to blackneſs; ſalt, ſaltiſh, or having a little taſte of ſalt."

An adjective put without a ſubſtantive, with the definite article before it, becomes a ſubſtantive in ſenſe and meaning, and is written as a ſubſtantive; as, "Providence rewards *the good*, and puniſhes *the bad*."

Various nouns placed before other nouns aſſume the nature of adjectives; as, ſea fiſh, wine veſſel, corn field, meadow ground, &c.

OF VERBS.

A verb is a word which ſignifies to be, to do, or to ſuffer; as, "I am, I rule, I am ruled."

Verbs are of three kinds; Active, Paſſive, and Neuter. They are alſo divided into Regular, Irregular, and Defective.

A Verb Active expreſſes an action, and neceſſarily implies an agent, and an object acted upon; as, to love; "I love Penelope."

A Verb Paſſive expreſſes a paſſion or a ſuffering, or the receiving of an action, and neceſſarily implies an object acted upon, and an agent by which it is

acted upon; as, to be loved, "Penelope is loved by me."

A Verb Neuter expreſſes neither action nor paſſion, but being, or a ſtate or condition of being; as, "I am, I ſleep, I ſit."

The verb active is alſo called tranſitive, becauſe the action paſſeth over to the object, or hath an effect upon ſome other thing; as, "The tutor inſtructs his pupils;" "I eſteem the man," &c.

The verb neuter is called intranſitive, becauſe the effect is confined within the agent, and doth not paſs over to any object; as, "I ſit, he lives, they ſleep."

Some of the verbs that are uſually ranked among neuters, make a near approach to the nature of a verb active, but may be diſtinguiſhed from it by their being intranſitive; as, to run, to walk, &c. The reſt are abſolutely neuter, and expreſſive of a middle ſtate between action and paſſion; as, to ſtand, to lie, &c.

In Engliſh many verbs are uſed both in an active and neuter ſignificatation, the conſtruction only determining of which kind they are; as, to flatten, ſignifying to make even or level, is a verb active; but when it ſignifies to grow dull or inſipid, it is a verb neuter.

Auxiliary or helping verbs, are thoſe by the help of which the Engliſh verbs are principally conjugated; they are, *do*, *be*, *have*, *ſhall*, *will*, *may*, *can*, with their variations; and *let* and *muſt*, which have no variation.

To verbs belong Number, Perſon, Mode, and Tenſe.

NUMBER AND PERSON.

Verbs have two numbers, the ſingular and the plural; as, "I run, we run," &c.

In each number there are three perſons; as,

	SINGULAR.	PLURAL.
Firſt Perſon.	I love.	We love.
Second Perſon.	Thou loveſt.	Ye love.
Third Perſon.	He loves.	They love.

OF MODES.

Mode or Mood is a particular form of the verb, ſhewing the manner in which the being, action, or paſſion is repreſented.

There are five moods of verbs, the Indicative, the Imperative, the Potential, the Subjunctive, and the Infinitive.

The Indicative Mode ſimply indicates or declares a thing; as, I ſee; you know: or it aſks a queſtion; as, "Seeſt thou? Do you know?"

The Imperative Mode is uſed for commanding, exhorting, intreating, or permitting; as, "Depart thou; mind ye; let us ſtay; go in peace."

The Potential Mode implies power, will, or obligation; as, "I can walk; I would know; I ſhould learn."

The Subjunctive Mode repreſents a thing under a condition, motive, wiſh, ſuppoſition, &c.; and is generally preceded by a conjunction, and attended by another verb; as, "Thou wilt be ſafer, if he accompany thee;" "I will reſpect him, though he chide me."

That the potential mode ſhould be ſeparated from the ſubjunctive, is evident, from the complexneſs and confuſion which

are produced by their being blended together, and from the diſtinct nature of the two modes; the former of which may be expreſſed without any condition, ſuppoſition, &c. as will appear from the following inſtances: "They *ſhould* have done it, but they *would* not do it;" "They *ſhould* now do it, but they *will* not;" "He formerly *could* do it, but now he *cannot* do it;" "He once *might* do it, but now he *may* not."

The Infinitive Mode expreſſes a thing in a general and unlimited manner, without any diſtinction of number or perſon; as, to "act, to ſpeak, to be feared."

The Participle is a certain form of the verb, and derives its name from its participating, not only of the properties of a verb, but alſo of thoſe of an adjective; as, "I am deſirous of *knowing him;*" "She was greatly *admired;*" "*Having finiſhed* his work, he ſubmitted it, &c."

There are three participles, the Preſent or Active, the Perfect or Paſſive, and the compound Perfect; as, "loving, loved, having loved."

When the participle is joined to a ſubſtantive to expreſs the property or quality of it, or when it is compounded with a prepoſition, which the verb it comes from cannot be compounded with, it becomes an adjective; as, "A purling ſtream; a learned man, an unfeeling creature."

Participles are ſometimes uſed as ſubſtantives, as in the following inſtances: "The beginning;" "A good underſtanding;" "Excellent writing;" "The letters being written by him procured him favour;" "His having been writing a long time had wearied him."

OF THE TENSES.

Tenſe, being the diſtinction of time, might ſeem to admit only of the preſent, paſt, and future; but to mark it more accurately, it is made to conſiſt of ſix variations, viz. the Preſent, the Preterimperfect, the Preterperfect, the Preterpluperfect, and the firſt and ſecond Futures.

The Preſent Tenſe repreſents an action or event as paſſing at the time in which it is mentioned; as, "I rule; I am ruled; I think; I fear."

The preſent tenſe likewiſe expreſſes a character, quality, &c. at preſent exiſting; as, "He is an able man;" "She is an amiable woman." It is alſo uſed in ſpeaking of actions continued, with occaſional intermiſſions, to the preſent time; as, "He frequently rides;" "He walks out every morning;" "He goes into the country every ſummer." We ſometimes apply this tenſe even to perſons long ſince dead; as, "Seneca reaſons and moralizes well;" "Job ſpeaks feelingly of his afflictions."

The preſent tenſe, preceded by the words *when*, *before*, *after*, *till*, *as ſoon as*, &c. is ſometimes uſed to point out the relative time of a future action; as, "*When* he arrives he will hear the news;" "He will not hear the news *till* he arrives;" "He will hear it *before* he arrives, or *as ſoon as* he arrives, or, at fartheſt, *ſoon after* he arrives."

In animated hiſtorical narrations, this tenſe is ſometimes ſubſtituted for the preterimperfect tenſe; as, "He *enters* the territory of the peaceable inhabitants; he *fights* and *conquers*, *takes* an immenſe booty, which he *divides* amongſt his ſoldiers, and *returns* home to enjoy an empty triumph."

The Preterimperfect Tenſe repreſents the action or event as paſt and finiſhed, or as remaining unfi-

niſhed at a certain time paſt; as, "I loved her for her modeſty and virtue;" "I wrote yeſterday, or laſt year;" "They were travelling poſt when he met them."

The preterimperfect tenſe may be uſed either definitely or indefinitely, both with reſpect to time and action. When it denotes cuſtoms or habits, and not individual acts, it is applied indefinitely; as, "The old Romans *governed* by benefits more than by fear; and oftener *forgave* than *puniſhed* injuries." When it is applied to ſignify particular actions, and to aſcertain the preciſe point of time in which they were performed, it is uſed definitely; as, "He *built* the houſe laſt ſummer, but he did not *inhabit* it till yeſterday;" "He *came* home at ſix o'clock, and immediately *retired* to reſt."

The Preterperfect Tenſe not only refers indefinitely to what is paſt, but alſo conveys an alluſion to the preſent time; as, "I have written the letter;" "I have ſeen the perſon that was recommended to me;" that is, "I have ſeen him by this time."

In the laſt inſtance it is uncertain whether the perſon mentioned may have been ſeen by the ſpeaker a long or a ſhort time before. When the particular time of any occurrence is ſpecified, as prior to the preſent time, this tenſe is not uſed: for it would be improper to ſay, "I *have ſeen* him yeſterday," or "I *have finiſhed* my work laſt week." In theſe caſes the preterimperfect is neceſſary; as, "I *ſaw* him yeſterday;" "I *finiſhed* my work laſt week." But when we ſpeak indefinitely of any thing paſt, as happening or not happening in the day, year, or age, in which we mention it, the preterperfect muſt be employed; as, "I *have been* there this morning;" "I *have travelled* much this year;" "We *have eſca-*

ted many dangers through life." In referring, however, to ſuch a diviſion of the day as is paſt before the time of our ſpeaking, we uſe the preterimperfect; as, "They *came* home this morning;" "He *was* with them in the afternoon."

The preterperfect tenſe, and the preterimperfect tenſe, both denote a thing that is paſt; but the former denotes it in ſuch a manner, that there is ſtill actually remaining ſome part of the time to ſlide away wherein we declare the thing has been done; whereas the preterimperfect denotes the thing or action paſt in ſuch a manner, that nothing remains of that time wherein it was done. If we ſpeak of the preſent century, we ſay, "Philoſophers *have made* great diſcoveries in the preſent century:" but if we ſpeak of the laſt century, we ſay, "Philoſophers *made* great diſcovers in the laſt century;" "He *has been* much afflicted this year;" "I *have* this week *read* the king's proclamation;" "I *have heard* great news this morning." In theſe inſtances, "He *has been*," "I *have read*," and "*heard*," denote things that are paſt; but they occurred in this year, in this week, and to-day; and ſtill there remains a part of this year, week, and day, whereof I ſpeak.

In general the preterperfect tenſe may be applied wherever the action is connected with preſent time, by the actual exiſtence, either of the author or of the work, though it may have been performed many centuries ago; but if neither the author nor the work now remains, it cannot be uſed. We may ſay, "Cicero *has written* orations;" but we cannot ſay, "Cicero *has written* poems;" becauſe the orations are in being, but the poems are loſt. Speaking of prieſts in general, we may ſay, "They *have* in all ages *claimed* great powers;" becauſe the general order of the prieſthood ſtill exiſts: But if we ſpeak of the Druids, or any particular order of prieſts, which does not now exiſt, we cannot uſe this tenſe. We cannot ſay, "The Druid prieſts *have claimed* great powers;" but muſt ſay, "The Druid prieſts *claimed* great powers;" becauſe that order is now totally extinct.

The Preterpluperfect Tenſe repreſents a thing, not only as paſt, but alſo as prior to ſome other point of time ſpecified in the ſentence; as, "I had finiſhed my letter before he arrived."

The firſt Future Tenſe repreſents the action as yet to come, with or without reſpect to the preciſe time when; as, "The ſun will riſe to-morrow;" "I ſhall ſee them again."

The ſecond Future intimates that the action will be fully accompliſhed at or before the time of another future action or event; as, "I ſhall have dined at (or before) one o'clock;" "The two houſes will have finiſhed their buſineſs when (or before) the king comes to prorogue them."

It is to be obſerved, that in the ſubjunctive mode, the event being ſpoken of under a condition or ſuppoſition, or in the form of a wiſh, and therefore as doubtful and contingent, the verb itſelf in the preſent, and the auxiliary both of the preſent and paſt imperfect times, often carry with them ſomewhat of a future ſenſe; as, "If he come to-morrow, I may ſpeak to him;" "If he ſhould, or would come to-morrow, I might, would, could, or ſhould ſpeak to him." Obſerve alſo, that the auxiliaries *ſhould* and *would*, in the imperfect times, are uſed to expreſs the preſent and future as well as the paſt; as, "It is my deſire, that he ſhould, or would, come now or to-morrow;" as well as, "It was my deſire, that he ſhould or would come yeſterday." So that in this mode the preciſe time of the verb is very much determined by the nature and drift of the ſentence.

From the preceding repreſentation of the different tenſes, it will appear, that each of them has its peculiar and diſtinct province; and that though ſome of them may ſometimes be uſed promiſcuouſly, or ſubſtituted one for another, in caſes where

great accuracy is not required, yet there is a real and eſſential difference in their meaning.

The Conjugation of a verb is the regular combination and arrangement of its ſeveral numbers, perſons, modes, and tenſes.

The conjugation of an active verb is ſtyled the Active Voice; and that of a paſſive verb, the Paſſive Voice.

The auxiliary and active verb *To have*, is conjugated in the following manner:

TO HAVE.

Indicative Mood.

PRESENT TENSE.

	SINGULAR.	PLURAL.
Firſt Perſon.	I have.	1. We have.
Second Perſon.	Thou haſt.	2. Ye *or* you have.
Third Perſon.	He, ſhe, *or* it, hath *or* has.	3. They have.

PRETERIMPERFECT TENSE.

	SINGULAR.	PLURAL.
Firſt Perſon.	I had.	1. We had.
Second Perſon.	Thou hadſt.	2. Ye *or* you had.
Third Perſon.	He, *&c.* had.	3. They had.

PRETERPERFECT TENSE.

	SINGULAR.	PLURAL.
Firſt Perſon.	I have had.	1. We have had.
Second Perſon.	Thou haſt had.	2. Ye *or* you have had.
Third Perſon.	He has had.	3. They have had.

PRETERPLUPERFECT TENSE.

SINGULAR.	PLURAL.
1. I had had.	1. We had had.
2. Thou hadſt had.	2. Ye *or* you had had.
3. He had had.	3. They had had.

FIRST FUTURE TENSE.

SINGULAR.	PLURAL.
1. I ſhall *or* will have.	1. We ſhall *or* will have.
2. Thou ſhalt *or* wilt have.	2. Ye *or* you ſhall *or* will have.
3. He ſhall *or* will have.	3. They ſhall *or* will have.

SECOND FUTURE TENSE.

SINGULAR.	PLURAL.
1. I ſhall *or* will have had.	1. We ſhall *or* will have had.
2. Thou ſhalt *or* wilt have had.	2. Ye *or* you ſhall *or* will have had.
3. He ſhall *or* will have had.	3. They ſhall *or* will have had.

Imperative Mood.

SINGULAR.	PLURAL.
1. Let me have.	1. Let us have.
2. Have thou, *or* do thou have.	2. Have ye, *or* do ye *or* you have.
3. Let him have.	3. Let them have.

Potential Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. I may *or* can have.	1. We may *or* can have.
2. Thou mayſt *or* canſt have.	2. Ye *or* you may *or* can have.
3. He may *or* can have.	3. They may *or* can have.

PRETERIMPERFECT TENSE.

SINGULAR.	PLURAL.
1. I might, could, would, *or* ſhould have.	1. We might, could, would, *or* ſhould have.
2. Thou mightſt, couldſt, wouldſt, *or* ſhouldſt have.	2. Ye *or* you might, could, would, *or* ſhould have.
3. He might, could, would, *or* ſhould have.	3. They might, could, would, *or* ſhould have.

PRETERPERFECT TENSE.

SINGULAR.	PLURAL.
1. I may *or* can have had.	1. We may *or* can have had.
2. Thou mayſt *or* canſt have had.	2. Ye *or* you may *or* can have had.
3. He may *or* can have had.	3. They may *or* can have had.

PRETERPLUPERFECT TENSE.

SINGULAR.	PLURAL.
1. I might, could, would, *or* ſhould have had.	1. We might, could, would, *or* ſhould have had.
2. Thou mightſt, couldſt, wouldſt, *or* ſhouldſt have had.	2. Ye *or* you might, could, would, *or* ſhould have had.
3. He might, could, would, *or* ſhould have had.	3. They might, could, would, *or* ſhould have had.

Subjunctive Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. If I have.	1. If we have.
2. If thou have.	2. If ye *or* you have.
3. If he have.	3. If they have.

PRETERIMPERFECT TENSE.

SINGULAR.	PLURAL.
1. If I had.	1. If we had.
2. If thou had.	2. If ye *or* you had.
3. If he had.	3. If they had.

PRETERPERFECT TENSE.

SINGULAR.	PLURAL.
1. If I have had.	1. If we have had.
2. If thou have had.	2. If ye *or* you have had.
3. If he have had.	3. If they have had.

PRETERPLUPERFECT TENSE.

SINGULAR.	PLURAL.
1. If I had had.	1. If we had had.
2. If thou had had.	2. If ye *or* you had had.
3. If he had had.	3. If they had had.

FIRST FUTURE TENSE.

SINGULAR.	PLURAL.
1. If I ſhall *or* will have.	1. If we ſhall *or* will have.
2. If thou ſhall *or* will have.	2. If ye *or* you ſhall *or* will have.
3. If he ſhall *or* will have.	3. If they ſhall *or* will have.

SECOND FUTURE TENSE.

SINGULAR.	PLURAL.
1. If I ſhall *or* will have had.	1. If we ſhall *or* will have had.
2. If thou ſhall *or* will have had.	2. If ye *or* you ſhall *or* will have had.
3. If he ſhall *or* will have had.	3. If they ſhall *or* will have had.

The ſubjunctive mood, though but little varied from the indicative, is conjugated at large, that the learner may have no doubts or miſapprehenſions reſpecting the proper forms of the perſons in any of the tenſes. It has indeed been judged moſt adapted to the capacities of youth, to conjugate at full length all the modes and tenſes, both in the active and paſſive voice.

Infinitive Mood.

PRESENT. To have. PERFECT. To have had.

Participles.

PRESENT OR ACTIVE. Having.
PERFECT OR PASSIVE. Had.
COMPOUND PERFECT. Having had.

The auxiliary and neuter verb *To be*, is conjugated as follows:

TO BE.

Indicative Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. I am.	1. We are.
2. Thou art.	2. Ye *or* you are.
3. He, ſhe, *or* it, is.	3. They are.

PRETERIMPERFECT TENSE.

SINGULAR.	PLURAL.
1. I was.	1. We were.
2. Thou waſt.	2. Ye *or* you were.
3. He was.	3. They were.

PRETERPERFECT TENSE.

SINGULAR.	PLURAL.
1. I have been.	1. We have been.
2. Thou haſt been.	2. Ye *or* you have been.
3. He hath *or* has been.	3. They have been.

PRETERPLUPERFECT TENSE.

SINGULAR.	PLURAL.
1. I had been.	1. We have been.
2. Thou hadſt been.	2. Ye *or* you have been.
3. He had been.	3. They have been.

FIRST FUTURE TENSE.

SINGULAR.	PLURAL.
1. I ſhall *or* will be.	1. We ſhall *or* will be.
2. Thou ſhalt *or* wilt be.	2. Ye *or* you ſhall *or* will be.
3. He ſhall *or* will be.	3. They ſhall *or* will be.

SECOND FUTURE TENSE.

SINGULAR.	PLURAL.
1. I ſhall *or* will have been.	1. We ſhall *or* will have been.
2. Thou ſhalt *or* wilt have been.	2. Ye *or* you ſhall *or* will have been.
3. He ſhall *or* will have been.	3. They ſhall *or* will have been.

Imperative Mood.

SINGULAR.	PLURAL.
1. Let me be.	1. Let us be.
2. Be thou, *or* do thou be.	2. Be ye *or* you, *or* do ye be.
3. Let him be.	3. Let them be.

Potential Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. I may *or* can be.	1. We may *or* can be.
2. Thou mayſt *or* canſt be.	2. Ye *or* you may *or* can be.
3. He may *or* can be.	3. They may *or* can be.

PRETERIMPERFECT TENSE.

SINGULAR.	PLURAL.
1. I might, could, would, *or* ſhould be.	1. We might, could, would, *or* ſhould be.
2. Thou mightſt, couldſt, wouldſt, *or* ſhouldſt be.	2. Ye *or* you might, could, would, *or* ſhould be.
3. He might, could, would, *or* ſhould be.	3. They might, could, would, *or* ſhould be.

PRETERPERFECT TENSE.

SINGULAR.	PLURAL.
1. I may *or* can have been.	1. We may *or* can have been.
2. Thou mayſt *or* canſt have been.	2. Ye *or* you may *or* can have been.
3. He may *or* can have been.	3. They may *or* can have been.

PRETERPLUPERFECT TENSE.

SINGULAR.	PLURAL.
1. I might, could, would, *or* ſhould have been.	1. We might, could, would, *or* ſhould have been.
2. Thou mightſt, couldſt, wouldſt, *or* ſhouldſt have been.	2. Ye *or* you might, could, would, *or* ſhould have been.
3. He might, could, would, *or* ſhould have been.	3. They might, could, would, *or* ſhould have been.

Subjunctive Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. If I be.	1. If we be.
2. If thou be.	2. If ye *or* you be.
3. If he be.	3. If they be.

PRETERIMPERFECT TENSE.

SINGULAR.	PLURAL.
1. If I were.	1. If we were.
2. If thou wert.	2. If ye *or* you were.
3. If he were.	3. If they were.

PRETERPERFECT TENSE.

SINGULAR.	PLURAL.
1. If I have been.	1. If we have been.
2. If thou have been.	2. If ye *or* you have been.
3. If he have been.	3. If they have been.

PRETERPLUPERFECT TENSE.

SINGULAR.	PLURAL.
1. If I had been.	1. If we had been.
2. If thou had been.	2. If ye *or* you had been.
3. If he had been.	3. If they had been.

FIRST FUTURE TENSE.

SINGULAR.	PLURAL.
1. If I ſhall *or* will be.	1. If we ſhall *or* will be.
2. If thou ſhall *or* will be.	2. If ye *or* you ſhall *or* will be.
3. If he ſhall *or* will be.	3. If they ſhall *or* will be.

SECOND FUTURE TENSE.

SINGULAR.	PLURAL.
1. If I ſhall *or* will have have been.	1. If we ſhall *or* will have been.
2. If thou ſhall *or* will have been.	2. If ye *or* you ſhall *or* will have been.
3. If he ſhall *or* will have been.	3. If they ſhall *or* will have been.

Infinitive Mood.

PRESENT TENSE. To be. PERFECT. To have been.

Participles.

PRESENT. Being. PERFFCT. Been.

COMPOUND PERFECT. Having been.

The learner will perceive that the preceding auxiliary verbs, *to have* and *to be*, could not be conjugated through all the moods and tenſes, without the help of other auxiliary verbs; namely, *may*, *can*, *will*, *ſhall*, and their variations.

Thoſe tenſes are called ſimple tenſes which are formed of the verb itſelf, without the aſſiſtance of any other verb; as, "I love; I loved." The compound tenſes are ſuch as cannot be formed without the aſſiſtance of ſome other verb; as, "I have loved; I had loved; I ſhall or will love; I may have been loved," &c.

The peculiar force of the ſeveral auxiliaries will appear from the following account of them.

Do and *did* mark the action itſelf, or the time of it, with greater energy and poſitiveneſs; as, "I do ſpeak truth;" "I did reſpect him;" "Here am I, for thou didſt call me." They are of great uſe in negative ſentences; as, "I do not fear;" "I did not write." They are almoſt univerſally employed in aſking queſtions; as, "Does he learn?" "Did he not write?" They ſometimes alſo ſupply the place of another verb, and make the repetition of it, in the ſame or a ſubſequent ſentence, unneceſſary; as, "You attend not to your ſtudies as he does;" (i. e. as he attends, &c.)—"I ſhall come if I can; but if I do not, pleaſe to excuſe me;" (i. e. if I come not.)

Let does not only expreſs permiſſion, but intreating, exhorting, commanding; as, "Let us know the truth;" "Let me die the death of the righteous;" "Let not your heart be too elate with ſucceſs;" "Let your inclination ſubmit to your duty."

May and *might* expreſs the poſſibility or liberty of doing a thing; *can* and *could*, the power; as, "It may rain;" "I may write or read;" "He might have improved more than he has;" "He can write much better than he could laſt year."

Muſt is ſometimes called in for a helper, and denotes neceſſity; as, "We muſt ſpeak the truth, whenever we do ſpeak, and we muſt not prevaricate."

Will, in the firſt perſon ſingular and plural, intimates reſolution and promiſing; in the ſecond and third perſon, only foretells; as, "I will reward the good, and will puniſh the wic-

ked;" "We will remember benefits, and be grateful;" "Thou wilt, or he will repent of that folly;" "You or they will have a pleaſant walk."

Shall, on the contrary, in the firſt perſon ſimply foretells; in the ſecond and third perſons, promiſes, commands, or threatens; as, "I ſhall go abroad;" "We ſhall dine at home:" "Thou ſhalt, or you ſhall inherit the land;" "You ſhall do juſtice, and love mercy:" "They ſhall account for their miſconduct." The following paſſage is not tranſlated according to the diſtinct and proper meanings of the words *ſhall* and *will*: "Surely goodneſs and mercy ſhall follow me all the days of my life; and I will dwell in the houſe of the Lord for ever:" it ought to be, "*Will* follow me," and "I *ſhall* dwell."

When a queſtion is aſked, *ſhall* and *will* change their meaning; thus, "I ſhall go;" "You or they will go;" expreſs event only: but, "Shall I go?" refers to the will of another; and, "Will you go?" implies intention.

Would, primarily denotes inclination of will; and *ſhould*, obligation: but they both vary their import, and are often uſed to expreſs ſimple event.

OF THE CONJUGATION OF REGULAR VERBS.

ACTIVE.

Verbs Active are called Regular, when they form their preterimperfect tenſe of the indicative mood, and their perfect participle, by adding to the verb, *de*, or *d* only, when the verb ends in *e*: as,

PRESENT.	PRETERIMPERF.	PERF. PARTIC.
I love.	I loved.	Loved.
I favour.	I favoured.	Favoured.

A Regular Active Verb is conjugated in the following manner:

TO LOVE.

Indicative Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. I love	1. We love.
2. Thou loveſt.	2. Ye *or* you love.
3. He, ſhe, *or* it, loveth *or* loves.	3. They love.

PRETERIMPERFECT TENSE.

SINGULAR.	PLURAL.
1. I loved.	1. We loved.
2. Thou lovedſt.	2. Ye *or* you loved.
3. He loved.	3. They loved.

PRETERPERFECT TENSE.

SINGULAR.	PLURAL.
1. I have loved.	1. We have loved.
2. Thou haſt loved.	2. Ye *or* you have loved.
3. He hath *or* has loved.	3. They have loved.

PRETERPLUPERFECT TENSE.

SINGULAR.	PLURAL.
1. I had loved.	1. We had loved.
2. Thou hadſt loved.	2. Ye *or* you had loved.
3. He had loved.	3. They had loved.

FIRST FUTURE TENSE.

SINGULAR.	PLURAL.
1. I ſhall *or* will love.	1. We ſhall *or* will love.
2. Thou ſhalt *or* wilt love.	2. Ye *or* you ſhall *or* will love.
3. He ſhall or will love.	3. They ſhall *or* will love.

SECOND FUTURE TENSE.

SINGULAR.	PLURAL.
1. I ſhall *or* will have loved.	1. We ſhall *or* will have loved.
2. Thou ſhalt *or* wilt have loved.	2. Ye *or* you ſhall *or* will have loved.
3. He ſhall *or* will have loved.	3. They ſhall *or* will have loved.

Imperative Mood.

SINGULAR.	PLURAL.
1. Let me love.	1. Let us love.
2. Love thou, *or* do thou love	2. Love ye *or* you, *or* do ye love.
3. Let him love.	3. Let them love.

Potential Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. I may *or* can love.	1. We may *or* can love.
2. Thou mayſt *or* canſt love.	2 Ye *or* you may *or* can love.
3. He may *or* can love.	3. They may *or* can love.

PRETETERIMPERFECT TENSE.

SINGULAR.	PLURAL.
1. I might, could, would, *or* ſhould love.	1. We might, could, would, *or* ſhould love.
2. Thou mightſt, couldſt, wouldſt, *or* ſhouldſt love.	2. Ye *or* you might could, would, *or* ſhould love.
3. He might, could, would, *or* ſhould love.	3. They might, could, would, or ſhould love.

PRETERPERFECT TENSE.

SINGULAR.	PLURAL.
1. I may *or* can have loved.	1. We may *or* can have loved.
2. Thou mayſt *or* canſt have loved.	2. Ye *or* you may *or* can have loved.
3. He may *or* can have loved.	3. They may *or* can have loved.

PRETERPLUPERFECT TENSE.

SINGULAR.	PLURAL.
1. I might, could, would, *or* ſhould have loved.	1. We might, could, would, *or* ſhould have loved.
2. Thou mightſt, couldſt, wouldſt, *or* ſhouldſt have loved.	2. Ye *or* you might, could, would, *or* ſhould have loved.
3. He might, could, would, *or* ſhould have loved.	3. They might, could, would, *or* ſhould have loved.

Subjunctive Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. If I love.	1. If we love.
2. If thou love.	2. If ye *or* you love.
3. If he love.	3. If they love.

PRETERIMPERFECT TENSE.

SINGULAR.	PLURAL.
1. If I loved.	1. If we loved.
2. If thou loved.	2. If ye *or* you loved.
3. If he loved.	3. If they loved.

PRETERPERFECT TENSE.

SINGULAR.	PLURAL.
1. If I have loved.	1. If we have loved.
2. If thou have loved.	2. If ye *or* you have loved.
3. If he have loved.	3. If they have loved.

PRETERPLUPERFECT TENSE.

SINGULAR.	PLURAL.
1. If I had loved.	1. If we had loved.
2. If thou had loved.	2. If ye*or*you had loved.
3. If he had loved.	3. If they had loved.

FIRST FUTURE TENSE.

SINGULAR.	PLURAL.
1. If I ſhall *or* will love.	1. If we ſhall *or* will love.
2. If thou ſhall *or* will love.	2. If ye *or* you ſhall *or* will love.
3. If he ſhall *or* will love.	3. If they ſhall *or* will love.

SECOND FUTURE TENSE.

SINGULAR.	PLURAL.
1. If I ſhall *or* will have loved.	1. If we ſhall *or* will have loved.
2. If thou ſhall *or* will have loved.	2. If ye *or* you ſhall *or* will have loved.
3. If he ſhall *or* will have loved.	3. If they ſhall *or* will have loved.

Infinitive Mood.

PRESENT TENSE.	PERFECT.
To love.	To have loved.

Participles.

PRESENT.	PERFECT.	COMPOUND PERFECT.
Loving.	Loved.	Having loved.

The active verb may be conjugated differently, by adding its preſent or active participle to the auxiliary verb *to be*, through all its moods and tenſes; as, inſtead of "I love, thou loveſt, he loveth," &c.; we may ſay, "I am loving, thou art loving, he is loving," &c. And inſtead of "I loved," &c. by ſaying, "I was loving," &c. and ſo on, through all the variations of the auxiliary.

Verbs paſſive are called regular, when they form their perfect participle by the addition of *d* or *ed* to the verb; as, from the verb "To love," is formed the paſſive, "I am loved, I was loved, I ſhall be loved," &c.

A regular paſſive verb is conjugated by adding the perfect participle to the auxiliary *to be*, through all

its changes of number, perſon, mood, and tenſe, in the following manner.

TO BE LOVED.

Indicative Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. I am loved.	1. We are loved.
2. Thou art loved.	2. Ye *or* you are loved.
3. He is loved.	3. They are loved.

PRETERIMPERFECT TENSE.

SINGULAR.	PLURAL.
1. I was loved.	1. We were loved.
2. Thou waſt loved.	2. Ye *or* you were loved.
3. He was loved.	3. They were loved.

PRETERPERFECT TENSE.

SINGULAR.	PLURAL.
1. I have been loved.	1. We have been loved.
2. Thou haſt been loved.	2. Ye *or* you have been loved.
3. He hath *or* has been loved.	3. They have been loved.

PRETERPLUPERFECT TENSE.

SINGULAR.	PLURAL.
1. I had been loved.	1. We had been loved.
2. Thou hadſt been loved.	2. Ye *or* you had been loved.
3. He had been loved.	3. They had been loved.

FIRST FUTURE TENSE.

SINGULAR.	PLURAL.
1. I ſhall *or* will be loved.	1. We ſhall *or* will be loved.
2. Thou ſhalt *or* wilt be loved.	2. Ye *or* you ſhall *or* will be loved.
3. He ſhall *or* will be loved.	3. They ſhall *or* will be loved.

SECOND FUTURE TENSE.

SINGULAR.	PLURAL.
1. I ſhall *or* will have been loved.	1. We ſhall *or* will have been loved.
2. Thou ſhalt *or* wilt have been loved.	2. Ye *or* you ſhall *or* will have been loved.
3. He ſhall *or* will have been loved.	3. They ſhall *or* will have been loved.

Imperative Mood.

SINGULAR.	PLURAL.
1. Let me be loved.	1. Let us be loved.
2. Be thou loved, *or* do thou be loved.	2. Be ye *or* you loved, *or* do ye be loved.
3. Let him be loved.	3. Let them be loved.

Potential Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. I may *or* can be loved.	1. We may *or* can be loved.
2. Thou mayſt *or* canſt be loved.	2. Ye *or* you may *or* can be loved.
3. He may *or* can be loved.	3. They may *or* can be loved.

PRETERIMPERFECT TENSE.

SINGULAR.	PLURAL.
1. I might, could, would, *or* ſhould be loved.	1. We might, could, would, *or* ſhould be loved.
2. Thou mightſt, couldſt, wouldſt, *or* ſhouldſt be loved.	2. Ye *or* you might, could, would, *or* ſhould be loved.
3. He might, could, would, *or* ſhould be loved.	3. They might, could, would, *or* ſhould be loved.

PRETERPERFECT TENSE.

SINGULAR.	PLURAL.
1. I may *or* can have been loved.	1. We may *or* can have been loved.
2. Thou mayſt *or* canſt have been loved.	2. Ye *or* you may *or* can have been loved.
3. He may *or* can have been loved.	3. They may *or* can have been loved.

PRETERPLUPERFECT TENSE.

SINGULAR.	PLURAL.
1. I might, could, would, *or* ſhould have been loved.	1. We might, could, would, *or* ſhould have been loved.
2. Thou mightſt, couldſt, wouldſt, *or* ſhouldſt have been loved.	2. Ye *or* you might, could, would, *or* ſhould have been loved.
3. He might, could, would, *or* ſhould have been loved.	3. They might, could, would, *or* ſhould have been loved.

Subjunctive Mood.

PRESENT TENSE.

SINGULAR.	PLURAL.
1. If I be loved.	1. If we be loved.
2. If thou be loved.	2. If ye *or* you be loved.
3. If he be loved.	3. If they be loved.

PRETERIMPERFECT TENSE.

SINGULAR.	PLURAL.
1. If I were loved.	1. If we were loved.
2. If thou wert loved.	2. If ye *or* you were loved.
3. If he were loved.	3. If they were loved.

PRETERPERFECT TENSE.

SINGULAR.	PLURAL.
1. If I have been loved.	1. If we have been loved.
2. If thou have been loved.	2. If ye *or* you have been loved.
3. If he have been loved.	3. If they have been loved.

PRETERPLUPERFECT TENSE.

SINGULAR.	PLURAL.
1. If I had been loved.	1. If we had been loved.
2. If thou had been loved.	2. If ye *or* you had been loved.
3. If he had been loved.	3. If they had been loved.

FIRST FUTURE TENSE.

SINGULAR.	PLURAL.
1. If I ſhall *or* will be loved.	1. If we ſhall *or* will be loved.
2. If thou ſhall *or* will be loved	2. If ye *or* you ſhall *or* will be loved
3. If he ſhall *or* will be loved.	3. If they ſhall *or* will be loved.

SECOND FUTURE TENSE.

SINGULAR.	PLURAL.
1. If I ſhall *or* will have been loved.	1. If we ſhall *or* will have been loved.
2. If thou ſhall *or* will have been loved.	2. If ye *or* you ſhall *or* will have been loved.
3. If he ſhall *or* will have been loved.	3. If they ſhall *or* will have been loved.

Infinitive Mood.

PRESENT TENSE.	PERFECT.
To be loved.	To have been loved.

Participles.

PERFECT OR PASSIVE.	COMPOUND PERFECT.
Loved.	Having been loved.

When an auxiliary is joined to the verb, the auxiliary goes through all the variations of perſon and number, and the verb itſelf continues invariably the ſame. When there are two or more auxiliaries joined to the verb, the firſt of them only is varied according to perſon and number. The auxiliary *muſt* admits of no variation.

The neuter verb is conjugated like the active; but as it partakes ſomewhat of the nature of the paſſive, it admits, in many inſtances, of the paſſive form, retaining ſtill the neuter ſignification; as, "I am arrived;" "I was gone;" "I am grown." The auxiliary verb *am*, *was*, in this caſe, preciſely defines the time of the action or event, but does not change the nature of it; the paſſive form ſtill expreſſing, not properly a paſſion, but only a ſtate or condition of being.

OF IRREGULAR VERBS.

Irregular verbs are thoſe which do not form their preterimperfect tenſe, and their perfect participle, by the addition of *ed* to the verb; as,

PRESENT.	PRETERIMP.	PERFECT PART.
I begin,	I began,	begun.
I know,	I knew,	known.

IRREGULAR VERBS ARE OF VARIOUS SORTS.

1ſt, Such whoſe preſent and preterimperfect tenſes, and perfect participle, are the ſame; as,

PRESENT.	PRETERIMP.	PERFECT PART.
Coſt,	coſt,	coſt.
Put,	put,	put.

2d, Such whoſe preterimperfect tenſe, and perfect participle, are the ſame; as,

PRESENT.	PRETERIMP.	PERFECT PART.
Abide,	abode,	abode.
Sell,	ſold,	ſold.

3d, Such whoſe preterimperfect tenſe, and perfect participle, are different; as,

PRESENT.	PRETERIMP.	PERFECT PART.
Ariſe,	aroſe,	ariſen.
Blow,	blew,	blown.

Many verbs become irregular by contraction; as, "feed, fed; ſend, ſent:" others by the termination *en*; as, "fall, fell, fallen:" others by the termination *ght*: as, "buy, bought; teach, taught," &c.

The following is a tolerably complete liſt of the irregular verbs.

PRESENT.	PRETERIMP.	PERFECT PART.
Abide,	abode,	abode.
Ariſe,	aroſe,	ariſen.
Awake,	awoke, R.	awaked.
Bear, to bring forth,	bare,	born.
Bear, to carry,	bare *or* bore,	borne.
Beat,	beat,	beat *or* beaten.
Begin,	began,	begun.
Bend,	bent, R.	bent, R.
Bereave,	bereft, R.	bereft, R.
Beſeech,	beſought,	beſought,

PRESENT.	PRETERIMP.	PERFECT PART.
Bid,	bade, bad,	bidden, bid.
Bind,	bound,	bound.
Bite,	bit,	bitten, bit.
Bleed,	bled,	bled.
Blow,	blew,	blown.
Break,	brake *or* broke,	broken.
Breed,	bred,	bred.
Bring,	brought,	brought.
Build,	built, R.	built.
Burſt,	burſt,	burſt.
Buy,	bought,	bought.
Caſt,	caſt,	caſt.
Catch,	caught, R.	caught, R.
Chide,	chid,	chidden, chid.
Chooſe *or* chuſe,	choſe,	choſen.
Cleave, to adhere, to ſtick,	clave,	cloven.
Cleave, to ſplit,	clove, clave, *or* cleft,	cleft.
Climb,	clomb, R.	climbed.
Cling,	clung,	clung.
Clothe,	clad, R.	clad, R.
Come,	came,	come.
Coſt,	coſt,	coſt.
Crow,	crew, R.	crowed.
Creep,	crept, R.	crept, R.
Cut,	cut,	cut.
Dare, to venture,	durſt,	dared.
Deal,	dealt, R.	dealt, R.
Dig,	dug, R.	dug, R.
Do,	did,	done.
Draw,	drew,	drawn.
Drive,	drove,	driven.
Drink,	drank,	drunk.

PRESENT.	PRETERIMP.	PERFECT PART.
Dwell,	dwelt, R.	dwelt, R.
Eat,	ate,	eaten.
Fall,	fell,	fallen.
Feed,	fed,	fed.
Feel,	felt,	felt.
Fight,	fought,	fought.
Find,	found,	found.
Flee,	fled,	fled.
Fling,	flung,	flung.
Fly,	flew,	flown.
Forſake,	forſook,	forſaken.
Freeze,	froze,	frozen.
Get,	got,	got *or* gotten.
Gild,	gilt, R.	gilt, R.
Gird,	girt, R.	girt, R.
Give,	gave,	given.
Go,	went,	gone.
Grave,	graved,	graven.
Grind,	ground,	ground.
Grow,	grew,	grown.
Have,	had,	had.
Hang,	hung,	hung *or* hanged.
Hear,	heard,	heard.
Hew,	hewed,	hewn, R.
Hide,	hid,	hidden, hid.
Hit,	hit,	hit.
Hold,	held,	holden *or* held.
Hurt,	hurt,	hurt.
Keep,	kept,	kept.
Knit,	knit, R.	knit *or* knitted.
Know,	knew,	known.
Lade,	laded,	laden.
Lay,	laid,	laid.

PRESENT.	PRETERIMP.	PERFECT PART.
Lead,	led,	led.
Leave,	left,	left.
Lend,	lent,	lent.
Let,	let,	let.
Light,	light,	light.
Lie, to lie down,	lay,	lien *or* lain.
Load,	loaded,	laden, R.
Loſe,	loſt,	loſt.
Make,	made,	made.
Meet,	met,	met.
Mow,	mowed,	mown.
Pay,	paid,	paid.
Put,	put,	put.
Read,	read,	read.
Rend,	rent,	rent.
Rid,	rid,	rid.
Ride,	rode,	rid, *or* ridden.
Ring,	rang, R.	rung.
Riſe,	roſe,	riſen.
Rive,	rived,	riven.
Run,	ran,	run.
Saw,	ſawed,	ſawn, R.
Say,	ſaid,	ſaid.
See,	ſaw,	ſeen.
Seek,	ſought,	ſought.
Seethe,	ſeethed,	ſodden.
Sell,	ſold,	ſold.
Send,	ſent,	ſent.
Set,	ſet,	ſet.
Shake,	ſhook,	ſhaken.
Shave,	ſhaved,	ſhaven.
Shear,	ſhore, R.	ſhorn.
Shed,	ſhed,	ſhed.

PRESENT.	PRETERIMP.	PERFECT PART.
Shine,	ſhone, R.	ſhone, R.
Shew *or* ſhow,	ſhewed *or* ſhowed,	ſhewn *or* ſhown.
Shoe,	ſhod,	ſhod.
Shoot,	ſhot,	ſhot.
Shrink,	ſhrank, ſhrunk,	ſhrunk.
Shred,	ſhred,	ſhred.
Shut,	ſhut,	ſhut.
Sing,	ſang, ſung,	ſung.
Sink,	ſank, ſunk,	ſunk.
Sit,	ſat,	ſat *or* ſitten.
Slay,	ſlew,	ſlain.
Sleep,	ſlept,	ſlept.
Slide,	ſlid,	ſlidden.
Sling,	ſlang, ſlung,	ſlung.
Slink,	ſlunk,	ſlunk.
Slit,	ſlit, R.	ſlit *or* ſlitted.
Smite,	ſmote,	ſmitten.
Sow,	ſowed,	ſown, R.
Speak,	ſpake *or* ſpoke.	ſpoken.
Speed,	ſped,	ſped.
Spend,	ſpent,	ſpent.
Spill,	ſpilt, R.	ſpilt, R.
Spin,	ſpun *or* ſpan,	ſpun.
Spit,	ſpat,	ſpitten.
Split,	ſplit,	ſplit.
Spread,	ſpread,	ſpread.
Spring,	ſprang, ſprung,	ſprung.
Stand,	ſtood,	ſtood.
Steal,	ſtole,	ſtolen.
Stick,	ſtuck,	ſtuck.
Sting,	ſtung,	ſtung.
Stink,	ſtank, ſtunk,	ſtunk.
Stride,	ſtrode, *or* ſtrid,	ſtridden.

PRESENT.	PRETERIMP.	PERFECT PART.
Strike,	ſtruck,	ſtruck *or* ſtricken.
String,	ſtrung,	ſtrung.
Strive,	ſtrove, R.	ſtriven.
Strow *or* ſtrew,	ſtrowed *or* ſtrewed,	ſtrowr, ſtrowed, ſtrewed.
Swear,	ſwore *or* ſware.	ſworn.
Sweat,	ſweat,	ſweat.
Swell,	ſwelled,	ſwollen, R.
Swim, to float,	ſwam, ſwum,	ſwum.
Swing,	ſwang, ſwung,	ſwung.
Take,	took,	taken.
Teach,	taught,	taught.
Tear,	tore *or* tare,	torn.
Tell,	told,	told.
Think,	thought,	thought.
Thrive,	throve, R.	thriven.
Throw, to fling,	threw,	thrown.
Thruſt,	thruſt,	thurſt.
Tread,	trod,	trodden.
Wax,	waxed,	waxen, R.
Wear,	wore,	worn.
Weave,	wove, R.	woven, R.
Weep,	wept,	wept.
Win,	won,	won.
Wind,	wound,	wound.
Work,	wrought, R.	wrought *or* worked.
Wring,	wrung, R.	wrung *or* wringed.
Write,	wrote,	written.

In the preceding liſt, ſome of the verbs will be found to be conjugated regularly, as well as irregularly; and thoſe which admit of the regular form are marked with an R. There is a

preference to be given to ſome of theſe, which cuſtom and judgment muſt determine.

To the Irregular verbs may be added the Defective, which are ſo called becauſe they are in uſe only in ſome of their moods and tenſes.

THE PRINCIPAL OF THEM ARE THESE:

PRESENT.	PRETERIMP.	PERFECT PART.
Am,	was,	been.
Can,	could,	——
May,	might,	——
Shall,	ſhould,	——
Will,	would,	——
Muſt,	——	——
Quoth,	Quoth,	——
Wis,	Wiſt,	——

In moſt languages there are ſome verbs which are defective with reſpect to perſons. Theſe are denominated *imperſonal* verbs. They are uſed only in the third perſon, becauſe they refer to a ſubject peculiarly appropriated to that perſon; as, "It rains, it ſnows, it hails, it lightens, it thunders." But as the word *imperſonal* implies a total abſence of perſons, it is improperly applied to thoſe verbs which have a perſon: and hence it is manifeſt, that there is no ſuch thing in Engliſh, nor indeed in any language, as a ſort of verbs, which are really imperſonal.

ADVERB.

An Adverb is a part of ſpeech joined to a verb, an adjective, or ſometimes to another adverb, to expreſs ſome quality or circumſtame reſpecting it; as, "He reads *well;*" "A *truly* good man;" "He writes *very correctly.*"

Some adverbs are compared, viz. "Soon, ſooner, ſooneſt; often, oftener, ofteneſt." And thoſe end-

ſing in *ly*, are comparad by *more* and *moſt*; as, "Wiſely, more wiſely, moſt wiſely."

Adverbs ſeem originally to have been contrived to expreſs compendiouſly in one word, what muſt otherwiſe have required two or more; as, "He acted wiſely," for, he acted with wiſdom; "Prudently," for, with prudence; "He did it here," for, he did it in this place; "Exceedingly," for, in a high degree; "often and ſeldom," for many, and for few times, &c.

There are many words in the Engliſh language that are ſometimes uſed as adjectives, and ſometimes as adverbs; as, "More men than women were there;" or, "I am more diligent than he." In the former ſentence *more* is evidently an adjective; and in the latter an adverb. There are others that are ſometimes uſed as ſubſtantives, and ſometimes as adverbs; as, "To-day's leſſon is longer than yeſterday's;" here *to-day* and *yeſterday* are ſubſtantives, becauſe they are words that make ſenſe of themſelves, and admit beſides of a genitive caſe; but in the phraſe, "He came home yeſterday, and ſets out again to-day," they are adverbs of time; becauſe they anſwer to the queſtion *when*. The adverb *much* is uſed as all three; as, "Where much is given, much is required;" "Much money has been expended;" "It is much better to go than ſtay." In the firſt of theſe ſentences, *much* is a ſubſtantive; in the ſecond it is an adjective; and in the third, an adverb. In ſhort, nothing but the ſenſe can determine what they are.

Adverbs, though very numerous, may be reduced to certain claſſes, the chief of which are thoſe of Number, Order, Place, Time, Quantity, Manner or Quality, Doubt, Affirmation, Negation, Interrogation, and Compariſon.

1. Of *number*; as, "Once, twice, thrice," &c.

2. Of *order*; as, "Firſtly, ſecondly, thirdly, fourthly, fifthly, laſtly, finally," &c.

3. Of *place*; as, "Here, there, where, elſewhere, anywhere, everywhere, ſomewhere, nowhere, herein, whither, hither, thither, upward, downward, forward, backward, whence, hence, thence, whitherſoever," &c.

4. Of *time preſent*; as, "Now, to-day," &c.

Of *time paſt*; as, "Already, before, lately, yeſterday, heretofore, hitherto, long ſince, long ago," &c.

Of *time to come*; as, "To-morrow, not yet, hereafter, henceforth, henceforward, by and by, inſtantly, preſently, immediately, ſtraitway," &c.

Of *time indefinite*; as, "Oft, often, oft-times, oftentimes, ſometimes, ſoon, ſeldom, daily, weekly, monthly, yearly, always, when, then, ever, never, again," &c.

5. Of *quantity*; as, "Much, little, ſufficiently, how much, how great, enough, abundantly," &c.

6. Of *manner* or *quality*; as, "Wiſely, fooliſhly, juſtly, unjuſtly, quickly, ſlowly," &c. Adverbs of quality are the moſt numerous kind; and they are generally formed by adding the termination *ly* to an adjective or participle, or changing *le* into *ly*; as, "Bad, badly; cheerful, cheerfully; able, ably; admirable, admirably.

7. Of *doubt*; as, "Perhaps, peradventure, poſſibly, perchance."

8. Of *affirmation*; as, "Verily, truly, undoubtedly, doubtleſs, certainly, yea, yes, ſurely, indeed, really," &c.

9. Of *negation*; as, "Nay, no, not, by no means, not at all, in no wiſe," &c.

10. Of *interrogation*; as, "How, why, wherefore, whether," &c.

11. Of *compariſon*; as, "More, moſt, better, beſt, worſe, worſt, leſs, leaſt, very, almoſt, little, alike," &c.

Beſides the adverbs already mentioned, there are many which are formed from a combination of ſeveral of the prepoſitions with the adverbs of place *here*, *there*, and *where*; as, "Hereof,

thereof, whereof; hereto, thereto, whereto; hereby, thereby, whereby; herewith, therewith, wherewith; herein, therein, wherein; therefore (i. e. there-for), wherefore (i. e. where-for), hereupon or hereon, thereupon or thereon, whereupon or whereon," &c.

There are alſo ſome adverbs derived from nouns, with the addition of the particle *a*; as, "Aſide, athirſt, afoot, ahead, aboard, aſleep, aſhore, abed, afield, aground, abreaſt, afloat, aback, awhile," &c. as well as ſome from adjectives and participles; as, "Anew, aſkew, aſkant or aſkance, adrift," &c.

PREPOSITION.

A prepoſition is a word ſet chiefly before nouns or pronouns, to connect them with other words, and to ſhew their relation to thoſe words; as, "He came *to*, and ſtood *before*, the houſe;" "They came *from* him, *in* haſte, *to* me."

Prepoſitions are ſeparable or inſeparable.

The ſeparable prepoſitions are thoſe which may be uſed ſeparate from other words; as, "above, about, over, under, at, after, with," &c.

Some of theſe are ſometimes conjoined with other words; as, "Overtake, undertake, afterward," &c.

The inſeparable prepoſitions are uſed only in the compoſition of words: ſuch are, *be*, *fore*, *miſ*, &c.; "Betimes, foretell, miſconduct," &c.

One great uſe of prepoſitions in Engliſh, is to expreſs thoſe relations, which, in ſome languages, are chiefly marked by caſes, or the different endings of nouns. See page 28.

Prepoſitions are words of very frequent uſe. The generality of them originally denoted the relation of place, but they are

now uſed to expreſs other relations. The following is a liſt of them, viz.

Of,	for,	into,	within,	down,
to,	by,	at,	without,	on, *or* upon,
from,	in,	with,	up,	off,
over,	below,	before,	beyond,	againſt,
through,	beneath,	after,	till,	among,
above,	under,	behind,	about,	between, &c.

The importance of the prepoſitions may be ſeen by the explanation of a few of them, viz.

Of denotes poſſeſſion or belonging, an effect or conſequence, and other relations connected with theſe; as, "The houſe *of* my friend;" that is, "The houſe belonging to my friend;" "He died *of* a fever;" that is, "In conſequence of a fever."

To, or *unto*, is oppoſed to *from*; as, "He rode from Saliſbury *to* Wincheſter."

For indicates the cauſe or motive of any action or circumſtance, &c.; as, "He loves her *for* (that is, on account of) her amiable qualities."

By is generally uſed with reference to the cauſe, agent, means, &c.; as, "He was killed *by* a fall;" that is, "A fall was the cauſe of his being killed;" "This houſe was built *by* him;" that is, "He was the builder of it."

With denotes the act of accompanying, uniting, &c.; as, "We will go *with* you;" "They are on good terms *with* each other."——*With* alſo alludes to the inſtrument or means; as, "He was cut *with* a knife."

In relates to time, place, the ſtate or manner of being or acting, &c.; as, "He was born *in* (that is, during) the year 1720;" "He dwells *in* the city;" "She lives *in* affluence."

Into is uſed after verbs that imply motion of any kind; as, "He retired *into* the country;" "Braſs is converted *into* copper."

Within relates to ſomething comprehend d in any place or time; as, "They are *within* the houſe; "He began and finiſhed his work *within* the limited period."

The ſignification of *without* is oppoſite to that of *within*; as, "She ſtands *without* the gate:" But it is more frequently oppoſed to *with*; as, "You may go *without* me."

The import and force of the remaining prepoſitions will be readily perceived, without a particular detail of them.

Some of the prepoſitions have the appearance of conjunctions; as, "*After* their priſons were thrown open," &c.; "*Before* I die;" "They made haſte to be prepared *againſt* their friends arrived:" But if the noun *time*, which is underſtood, be added, they will loſe their conjunctive form; as, "After [the time when] their priſons," &c.

The prepoſitions *after*, *before*, *above*, *beneath*, and ſeveral others, ſometimes appear to be adverbs; as, "They had their reward ſoon *after*;" "He died not long *before*;" "He dwells *above*:" But if the nouns *time* and *place* be added, they will loſe their adverbial form; as, "He died not long *before that time*," &c.

CONJUNCTION.

A Conjunction is a part of ſpeech that joins words and ſentences together, and ſhews the manner of their dependence on one another.

Conjunctions are principally divided into two ſorts, the Copulative and Disjunctive.

The Conjunction Copulative ſerves to connect or to continue a ſentence, by expreſſing an addition, a ſuppoſition, a cauſe, &c.; as, "He *and* his brother reſide in London;" "I will go *if* he will accompany me;" "You are happy, *becauſe* you are good."

The Conjunction Disjunctive not only ſerves to

connect and continue the ſentence, but alſo to expreſs oppoſition of meaning in different degrees; as, "*Though* he was frequently reproved, *yet* he did not reform;" "They came with her, *but* went away without her."

Relative pronouns, as well as conjunctions, ſerve to connect ſentences; as, "Bleſſed is the man *who* feareth the Lord, *and* keepeth his commandments."

The following is a liſt of the principal conjunctions.

Again	However	So
Albeit	If	That
Alſo	Leſt	Than
Although	Likewiſe	Thereupon
And	Moreover	Therefore
As	Neither	Though
Becauſe	Nevertheleſs	Unleſs
Both	Notwithſtanding	Whereas
But	Nor	Wherefore
Either	Or	Whereupon
Elſe	Otherwiſe	Whether
Except	Save	Yet
For	Since	

Some grammarians branch out the conjunctions into eight diviſions; as, Copulative, diſjunctive, adverſative, conditional, conceſſive, declarative, dubitative, and interrogative; and explain them in the following manner.

Copulative. "The king *and* queen, and their children *alſo*, were preſent;" "The prince was there, *and likewiſe* the duke."

Diſjunctive. "I will obey, *whether* it be pleaſing or diſpleaſing."

Adverſative Conjunctions, or *Conjunctions of Oppoſition*, are thoſe words which are uſed in uniting two ſentences, to mark

the oppoſition of the ſecond ſentence with regard to the firſt. The chief of theſe is *but*; the others are, *nevertheleſs*, *however*, &c.; as, "I will go with you, *but* I had rather ſtay at home;" "It is very good, *nevertheleſs* it might be made better."

Conditional Conjunctions are, *if*, *but if*, *except*, and *ſave*; as, "I will go with him, *if* he will return by ſeven o'clock;" "I will agree to go, *but* if it rain, he muſt excuſe me;" "I cannot go, *except* he ſtay for me."

Conceſſive Conjunctions, or ſuch as grant the thing to be ſo, are, *although*, &c.; as, "*Although* I admit what he ſaid," &c.

Declarative Conjunctions, are ſuch as are uſed to explain things more clearly. Theſe are, *as*, *namely*, *to wit*, *for example*; as, "This is the ſame, *as* you may readily perceive;" "There are four elements, *namely*, or *to wit*, earth, water, air, and fire;" "I will give you proofs of what I have aſſerted; *for example*, &c.

Dubitative Conjunctions ſerve to mark ſuſpenſion or doubting in diſcourſe; as, "I do not know *whether* it be ſo or not.

Interrogative Conjunctions are ſuch as are uſed in aſking a queſtion, or the reaſon of a thing; and theſe are, *why*, *wherefore*, &c.; as, "*Why* did he do ſo?" "*Wherefore* was it done?"

The ſix following conjunctions are ſometimes uſed as adverbs, viz. *alſo*, *as*, *otherwiſe*, *ſince*, *likewiſe*, *then*. *Except* and *ſave* are ſometimes verbs; as, "To except, to ſave." *For* is ſometimes a prepoſition; and *that* ſometimes a pronoun.

Conjunctions and prepoſitions are words eſſential to diſcourſe, and more ſo than the greateſt part of adverbs. They form that claſs of words called Connectives, without which there could be no language; and ſerve to expreſs the relations which things bear to one another, their mutual influence, dependencies, and coherence; thereby joining words together into intelligible and ſignificant propoſitions.

INTERJECTION.

Interjections are words thrown in between the parts of a ſentence, to expreſs the paſſions or emotions of the ſpeaker; as, "Oh! I have alienated my friend; alas! I fear for life;" "O virtue! how amiable art thou!"

The Engliſh Interjections, as well as thoſe of other languages, are compriſed within a very ſmall compaſs. They are of different ſorts, according to the different paſſions which they ſerve to expreſs. Thoſe which intimate grief, are, *alas! O! oh! ah!* Such as are expreſſive of contempt, are, *piſh! tuſh!* Of wonder, *heigh! really! ſtrange!* Of calling, *hem! ho! ſoho!* Of laughter, *ha ha! he!* Of averſion or diſguſt, *foh! fie! away!* Of a call of the attention, *lo! behold! hark!* Of requeſting ſilence, *huſh! hiſt!* Of ſalutation, *welcome! hail! all hail!* Beſides theſe, ſeveral others, frequent in the mouths of the multitude, might be enumerated; but, in a grammar of a cultivated tongue, it is unneceſſary to expatiate on ſuch expreſſions of paſſion, as are ſcarcely worthy of being ranked among the branches of language.

OF DERIVATION.

Having treated of the different ſorts of words, and of their various modifications, which is the firſt part of Etymology, it is now proper to explain the methods by which one word is derived from another.

Words are derived from one another in various ways, viz.

1ſt, Subſtantives are derived from verbs.

2d, Verbs are derived from ſubſtantives, adjectives, and ſometimes from adverbs.

3d, Adjectives are derived from ſubſtantives.

4th, Subſtantives are derived from adjectives.

5th, Adverbs are derived from adjectives.

1ſt, Subſtantives are derived from verbs; as, from "to love" comes "lover;" from "to viſit, viſitor;" from "to ſurvive, ſurvivor," &c.

In the following inſtances, and in many others, it is difficult to determine whether the verb was deduced from the noun, or the noun from the verb, viz. "Love, to love; hate, to hate; fear, to fear; face, to face; walk, to walk; ride, to ride; act, to act," &c.

2d, Verbs are derived from ſubſtantives, adjectives, and ſometimes from adverbs; as, from the ſubſtantive *ſalt* comes "to ſalt;" from the adjective *warm*, "to warm;" and from the adverb *forward*, "to forward." Sometimes they are formed by lengthening the vowel, or ſoftening the conſonant; as, from "graſs, to graze:" ſometimes by adding *en*; eſpecially to adjectives; as, from "Length, to lengthen; ſhort, to ſhorten."

3d, Adjectives are derived from ſubſtantives, in the following manner: Adjectives denoting plenty are derived from ſubſtantives by adding *y*; as, from "Health, healthy; wealth, wealthy; might, mighty," &c.

Adjectives denoting the matter out of which any thing is made, are derived from ſubſtantives by adding *en*; as, from "Oak, oaken; wood, wooden; wool, woollen," &c.

Adjectives denoting abundance are derived from ſubſtantives, by adding *ful*; as, from "Joy, joyful; ſin, ſinful; fruit, fruitful," &c.

Adjectives denoting plenty, but with ſome kind of diminution thereof, are derived from ſubſtantives, by adding *ſome*; as, from "Light, lightſome; trouble, troubleſome; toil, toilſome," &c.

Adjectives denoting want are derived from ſubſtantives, by adding *leſs*; as, from "Worth, worthleſs;" from "Care, careleſs; joy, joyleſs," &c.

Adjectives denoting likeneſs are derived from ſubſtantives, by

adding *ly*; as, from "Man, manly; earth, earthly; court, courtly," &c.

Some adjectives are derived from other adjectives, or from ſubſtantives, by adding *iſh* to them; which termination, when added to adjectives, imports diminution, or leſſening the quality; as, "White, whitiſh;" i. e. ſomewhat white. When added to ſubſtantives, it ſignifies ſimilitude or tendency to a character; as, "Child, childiſh; thief, thieviſh."

Some adjectives are formed from ſubſtantives or verbs, by adding the termination *able*; and theſe adjectives ſignify capacity; as, "Anſwer, anſwerable; to move, moveable."

4th, Subſtantives are derived from adjectives, ſometimes by adding the termination *neſs*; as, "White, whiteneſs; ſwift, ſwiftneſs:" ſometimes by adding *th* or *ht*, and making a ſmall change in ſome of the letters; as, "Long, length; high, height."

5th, Adverbs of quality are derived from adjectives, by adding *ly*, and denote the ſame quality of the adjectives from which they are derived; as, from "baſe" comes "baſely;" from "ſlow, ſlowly;" from "virtuous, virtuouſly."

There are ſo many other ways of deriving words from one another, that it would be extremely difficult, and nearly impoſſible to enumerate them. The primitive words of any language are very few; the derivatives form by far the greateſt number. A few more inſtances only can be given here.

Some ſubſtantives are derived from other ſubſtantives, by adding the terminations *hood* or *head*, *ſhip*, *ery*, *wick*, *rick*, *dom*, *ian*, *ment*, and *age*.

Subſtantives ending in *hood* or *head*, are ſuch as ſignify character or qualities; as, "Manhood, knighthood, falſehood," &c.

Subſtantives ending in *ſhip*, are thoſe that ſignify office, employment, ſtate, or condition; as, "Lordſhip, ſtewardſhip,

partnerſhip," &c. Some ſubſtantives in *ſhip*, come from adjectives; as, "Hard, hardſhip."

Subſtantives which end in *ery*, ſignify action or habit; as, "Slavery, foolery, prudery," &c. Some ſubſtantives of this ſort come from adjectives; as, "Brave, bravery," &c.

Subſtantives ending in *wick*, *rick*, and *dom*, denote dominion, juriſdiction, or condition; as, "Bailiwick, biſhoprick, kingdom, dukedom, freedom," &c.

Subſtantives which end in *ian*, are thoſe that ſignify profeſſion; as, "Phyſician, muſician," &c. Thoſe that end in *ment* and *age*, come from the French, and generally ſignify the act or habit; as, "Commandment, uſage."

Some ſubſtantives, ending in *ard*, are derived from verbs or adjectives, and denote character or habit; as, "Drunk, drunkard; dote, dotard."

Some ſubſtantives have the form of diminutives, but theſe are not many. They are formed by adding the terminations *in*, *ing*, *ock*, *en*, *el*, and the like; as, "Lamb, lambkin; gooſe, goſlin; duck, duckling; hill, hillock; chick, chicken; cock, cockerel," &c.

There are many Engliſh words which are derived from the Greek, Latin, French, and ſeveral other languages; but as the Engliſh ſcholar is not ſuppoſed to be acquainted with theſe languages, this part of derivation muſt be omitted. The beſt Engliſh dictionaries will furniſh information on this head, to thoſe who are deſirous of obtaining it.

SYNTAX.

THE third part of grammar is Syntax, which ſhews the agreement and right diſpoſition of words in a ſentence.

A ſentence is an aſſemblage of words, expreſſed in proper form, and ranged in proper order, and concurring to make a complete ſenſe.

Sentences are of two kinds, ſimple and compounded.

A ſimple ſentence has in it but one ſubject, and one finite verb; as, "Life is ſhort."

A compounded ſentence contains two or more ſimple ſentences, joined together by one or more connective words; as, "Life is ſhort, and art is long."

There are three ſorts of ſimple ſentences; the explicative, or explaining; interrogative, or aſking; imperative, or commanding.

An explicative ſentence is when a thing is ſaid to be or not to be, to do or not to do, to ſuffer or not to ſuffer, in a direct manner; as, "I am; thou writeſt; Thomas is loved." If the ſentence be negative, the adverb *not* is placed after the auxiliary, or after the verb itſelf when it has no auxiliary; as, "I did not touch him;" or, "I touched him not."

In an interrogative ſentence, or when a queſtion is aſked, the nominative caſe follows the principal verb or the auxiliary; as, "Was it he?" "Did Alexander conquer the Perſians?"

In an imperative ſentence, when a thing is commanded to be, to do, to ſuffer, or not, the nominative caſe likewiſe follows the

verb or the auxiliary; as, "Go, thou traitor!" "Do thou go;" "Let us be gone."

A phraſe is two or more words rightly put together, in order to make a part of a ſentence, and ſometimes making a whole ſentence.

The principal parts of a ſimple ſentence are, the agent, the attribute, and the object.

The agent is the thing chiefly ſpoken of; the attribute is the thing or action affirmed or denied of it; and the object is the thing affected by ſuch action.

The nominative denotes the agent, and uſually goes before the verb or attribute; and the word or phraſe, denoting the object, follows the verb; as, "A wiſe man governs his paſſions." Here, *a wiſe man* is the agent; *governs*, the attribute, or thing affirmed; and *his paſſions*, the object.

Syntax principally conſiſts of two parts, Concord and Government.

Concord is the agreement which one word has with another, in gender, number, caſe, or perſon.

Government is that power which one part of ſpeech has over another, in directing its mood, tenſe, or caſe.

To produce the agreement and right diſpoſition of words in a ſentence, many rules are neceſſary. The following, with the annexed obſervations, compriſe the chief of them.

RULE I.

A verb muſt agree with its nominative caſe, in number and perſon; as, "I learn;" "Thou art improved;" "The birds ſing."

The following are a few examples of the violation of this rule. "There are a variety of virtues to be exerciſed;" "there *is*." "What ſignifies good opinions, when our practice is bad?" "what *ſignify*." "The Normans, under which general term is comprehended the Danes, Norwegians, and Swedes, were a people accuſtomed to ſlaughter and rapine;" "*are* comprehended." "If thou would be eaſy and happy in thy family, be careful to obſerve diſcipline;" "if thou *wouldſt*." "Gold, whence came thou? whither goes thou? when will thou come again?" "*cameſt, goeſt, wilt*." "But thou, falſe promiſer, never ſhall obtain thy purpoſe:" It ought to be "*ſhalt*." "And whereſoe'er thou caſts thy view;" "*doſt caſt*." "There's two or three of us have ſeen the work;" "there *are*." "Great pains has been taken;" "*have* been." "I have conſidered what have been ſaid on both ſides in this controverſy;" "what *hath* been ſaid." "One would think there was more ſophiſts than one;" "there *were* more." "The number of the names together were about an hundred and twenty;" "*was* about." "He whom ye pretend reigns in the kingdom," &c.; it ought to be "*who*," the nominative caſe to "reigns;" not "*whom*," as if it were the objective caſe, governed by "pretend." "If you were here, you would find three or four whom you would ſay paſſed their time agreeably;" "*who* you would ſay." "Scotland and thee did each in other live." "We are alone; here's none but thee and I." It ought in both places to be "*thou*," the nominative caſe to the verb expreſſed or underſtood.

The infinitive mode, or part of a ſentence, is ſometimes put as the nominative caſe to the verb; as, "To ſee the ſun is

pleaſant;" "To be good *is* to be happy;" "A deſire to excel others in learning and virtue *is* commendable; "That warm climates ſhould accelerate the growth of the human body, and ſhorten its duration, *is* very reaſonable to believe."

Every verb, except in the infinitive or the participle, ought to have a nominative caſe either expreſſed or implied; as, "Awake; ariſe:" that is, "Awake ye; ariſe ye."

We ſhall here add ſome examples of inaccuracy in the uſe of the verb without its nominative caſe. "As it hath pleaſed him of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger," &c. The verb "*hath preſerved*," hath here no nominative caſe, for it cannot be properly ſupplied by the preceding word, "*him*," which is in the objective caſe. It ought to be, "and as *he hath preſerved* you;" or rather, "and *to preſerve* you." "If the calm in which he was born, and laſted ſo long, had continued;" "and *which* laſted," &c. "Theſe we have extracted from an hiſtorian of undoubted credit, and are the ſame that were practiſed," &c.; "and *they are* the ſame." "A man whoſe inclinations led him to be corrupt, and had great abilities to manage," &c.; "and *who* had," &c. "Oſiris, whom the Grecians call Dionyſius, and is the ſame with Bacchus;" "and *who* is."

Every nominative caſe, except the caſe abſolute, and when an addreſs is made to a perſon, ſhould belong to ſome verb either expreſſed or implied; as, "Who wrote this book? James;" that is, "James wrote it." "To whom thus Adam," that is, "ſpake."

One or two inſtances of the improper uſe of the nominative caſe, without any verb, expreſſed or implied, to anſwer it, may be ſufficient to illuſtrate the uſefulneſs of the preceding obſervation.

"*Which rule*, if it had been obſerved, a neighbouring prince would have wanted a great deal of that incenſe which hath been offered up to him." The pronoun *it* is here the nominative

caſe to the verb "obſerved;" and *which rule* is left by itſelf, a nominative caſe without any verb following it. This manner of expreſſion, however improper, is very common. It ought to be, "*If this rule* had been obſerved," &c. "*Man*, though he have great variety of thoughts, and ſuch from which others as well as himſelf might receive profit and delight, yet they are all within his own breaſt." In this ſentence, the nominative *man* ſtands alone and unconnected with any verb, either expreſſed or implied. It ſhould be, "*Though man* has great variety," &c.

When a verb comes between two nouns, either of which may be underſtood as the ſubject of the affirmation, it may agree with either of them; but ſome regard muſt be had to that which is more naturally the ſubject of it, as alſo to that which ſtands next to the verb; as, "His meat *was* locuſts and wild honey." "A great cauſe of the low ſtate of induſtry *were* the reſtraints put upon it;" "The wages of ſin *is* death."

When the nominative caſe has no perſonal tenſe of a verb, but is ſet before a participle, independent on the reſt of the ſentence, it is called the caſe abſolute; as, "He deſcending, will himſelf ordain them laws;" "Shame being loſt, all virtue is loſt;" "That having been diſcuſſed long ago, there is no occaſion to reſume it."

As in the uſe of the caſe abſolute, the caſe is in Engliſh almoſt the nominative, the following example is erroneous, in making it the objective. "Solomon was of this mind; and I make no doubt but he made as wiſe and true proverbs as any body has done ſince; *him* only excepted who was a much greater and wiſer man than Solomon." It ſhould be, "*He* only excepted."

The nominative caſe is commonly ſet before the verb; but ſometimes it is put after the verb, if it be of a ſimple tenſe; and between the auxiliary and the verb or participle, if of a compound tenſe; as,

1ſt, When a queſtion is aſked, a command given, or a wiſh expreſſed; as, "Confideſt thou in me?" "Read thou;" "Mayſt thou be happy;" "Long live the king."

2d, When a ſuppoſition is made without the conjunction *if*; as, "Were it not for this;" "Had I been there."

3d, When a verb neuter is uſed; as, "On a ſudden appeared the king."

4th, When the verb is preceded by the adverbs *here*, *there*, *then*, *thence*, *hence*, *thus*, &c.; as, "Here am I;" "There was he ſlain;" "Then cometh the end;" "Thence ariſeth his grief;" "Hence proceeds his anger;" "Thus was the affair ſettled."

5th, When a ſentence depends on *neither* or *nor*, ſo as to be coupled with another ſentence; as, "Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die."

RULE II.

Two or more nouns, &c. in the ſingular number, joined together by one or more copulative conjunctions, have verbs, nouns, and pronouns agreeing with them in the plural number; as, "Socrates and Plato *were* wiſe; *they* were the moſt eminent philoſophers of Greece;" "The ſun that rolls over our heads, the food that we receive, the reſt that we enjoy, daily admoniſh us of a ſuperior and ſuperintending Power."

This rule is often violated, ſome inſtances of which are annexed. "And ſo was alſo James and John the ſons of Zebedee, who were partners with Simon;" "and ſo *were* alſo." "All joy, tranquillity, and peace, even for ever and ever, doth dwell;" "*dwell* for ever." "By whoſe power all good and evil is diſtributed;" "*are* diſtributed." "Their love, and their

hatred, and their envy, is now periſhed;" "*are* periſhed." "The thoughtleſs and intemperate enjoyment of pleaſure, the criminal abuſe of it, and the forgetfulneſs of our being accountable creatures, obliterates every ſerious thought of the proper buſineſs of life, and effaces the ſenſe of religion and of God:" It ought to be, "*obliterate*," and "*efface*."

When the nouns are nearly related, or ſcarcely diſtinguiſhable in ſenſe, and ſometimes when they are very different, ſome authors have thought it allowable to put the verbs, nouns, and pronouns, in the ſingular number; as, "Ignorance and negligence has produced the effect;" "Tranquillity and peace dwells there;" "The diſcomfiture and ſlaughter was very great." But it is evidently contrary to the firſt principles of grammar, to conſider two diſtinct ideas as one, however nice may be their ſhades of difference; and if there be no difference, one of them muſt be ſuperfluous, and ought to be rejected.

In ſupport of the above conſtruction, it is ſaid that the verb may be underſtood as applied to each of the preceding terms; as in the following example. "Sand, and ſalt, and a maſs of iron, *is* eaſier to bear than a man without underſtanding." But beſides the confuſion and the latitude of application which ſuch a conſtruction would introduce, it appears to be more proper and analogical, in caſes where the verb is intended to be applied to any one of the terms, to make uſe of the disjunctive conjunction, which grammatically refers the verb to one or other of the preceding terms in a ſeparate view. To preſerve the diſtinctive uſes of the copulative and disjunctive conjunctions, would render the rules preciſe, conſiſtent, and intelligible. Dr. Blair very juſtly obſerves, that "two or more ſubſtantives, "joined by a copulative, muſt *always* require the verbs or "pronouns to which they refer to be placed in the plural "number."

A connection of ſubjects, in the following form, requires the verb to be in the plural number. "The King, with the Lords

and Commons, *form* an excellent frame of government." "The captain, with two of the ſailors, *were* drowned." "Not only his eſtate and health, but his reputation too, *have* ſuffered by it." "Virtue, honour, nay even ſelf-intereſt, *conſpire* to recommend the meaſure." "Patriotiſm, morality, every public and private conſideration, *demand* our ſubmiſſion to lawful government." "A long courſe of time, with a variety of accidents and circumſtances, *are* requiſite to produce thoſe revolutions."

But the verb is put in the ſingular number in ſuch caſes as the following. "The king, with his retinue, has juſt returned from Windſor." "The preſident, as well as ſome others, *intends* to remonſtrate." "Proſperity, with humility, *renders* its poſſeſſor truly amiable." "The veſſel, with a valuable cargo, *was* burnt to the water's edge." "The prince, as well as the people, *was* blameable." "The general, in conjunction with the officers, *has* applied for redreſs." "That is the perſon who, with ſeveral of his family, *has* rendered eſſential ſervices to the publick."

If the ſingulars, joined together by a copulative conjunction, be of ſeveral perſons, in making the plural pronoun agree with them in perſon, the ſecond perſon takes place of the third, and the firſt of both; as, "He, and thou, and I, *are* attached to *our* country." "Thou and he ſhared it between *you*."

RULE III.

The conjunction disjunctive hath an effect contrary to that of the conjunction copulative; for as the verb, noun, or pronoun, is referred to the preceding terms taken ſeparately, it muſt be in the ſingular number; as, "Ignorance or negligence has cauſed this miſtake;" "John, or James, or Joſeph,

intends to accompany me;" "There is, in many minds, neither knowledge nor underſtanding."

The following ſentences are variations from this rule. "A man may ſee a metaphor or an allegory in a picture, as well as read them in a deſcription;" "read *it*." "Neither character nor dialogue were yet underſtood;" "*was* yet." "It muſt indeed be confeſſed, that a lampoon or a ſatire do not carry in them robbery or murder;" "*does* not carry in *it*." "Death, or ſome worſe misfortune, ſoon divide them:" It ought to be "*divides*."

When ſingular pronouns of different perſons are disjunctively connected, the verb muſt agree with that perſon which is placed neareſt to it; as, "I or thou *art* to blame;" "Thou or I *am* in fault;" "I, or thou, or he, *is* very changeable."

When a disjunctive occurs between a ſingular noun, or pronoun, and a plural one, the verb is made to agree with the plural noun and pronoun; as, "Neither poverty nor riches were injurious to him;" "I or they were offended by it." But in this caſe it is beſt to place the plural noun or pronoun neareſt to the verb.

RULE IV.

A noun of multitude, or ſignifying many, may have a verb or pronoun agreeing with it, either of the ſingular or plural number; yet not without regard to the import of the word, as conveying unity or plurality of idea; as, "The meeting was large;" "The parliament is diſſolved;" "The nation is powerful;" "My people do not conſider: they have not known me;" "The aſſembly of the wicked

have encloſed me;" "The council were divided in their ſentiments."

We ought to conſider whether the term will immediately ſuggeſt the idea of the number it repreſents, or whether it exhibit to the mind the idea of the whole as one thing. In the former caſe, the verb ought to be plural; in the latter, it ought to be ſingular. Thus, it ſeems improper to ſay, "In France, the peaſantry goes barefoot, and the middle ſort, through all that kingdom, makes uſe of wooden ſhoes." It would be better to ſay, "The peaſantry *go* barefoot, and the middle ſort *make* uſe," &c.; becauſe the idea, in both theſe caſes, is that of a number. On the contrary, there is a harſhneſs in the following ſentences, in which nouns of number have verbs plural; becauſe the ideas they repreſent ſeem not to be ſufficiently divided, as it were, in the mind. "The court of Rome *were* not without ſolicitude." "The Houſe of Commons *were* of ſmall weight." "The Houſe of Lords *were* ſo much influenced by theſe reaſons." "Stephen's party *were* entirely broke up by the captivity of their leader." "An army of twenty-four thouſand *were* aſſembled." "What reaſon *have* the church of Rome to talk of modeſty in this caſe?" "There is indeed no conſtitution ſo tame and careleſs of *their* own defence." "All the virtues of mankind are to be counted upon a few fingers, but *his* follies and vices are innumerable." Is not *mankind* in this place a noun of multitude, and ſuch as requires the pronoun referring to it to be in the plural number, *their*?

RULE V.

Pronouns muſt always agree with their antecedents, and the nouns for which they ſtand, in gender, number, and perſon; as, "This is the friend *whom* I love;" "That is the vice *which* I hate." "The king and the queen had put on *their* robes;"

"The moon appears, and *ſhe* ſhines, but the light is not *her* own."

The relative is of the ſame perſon with the antecedent, and the verb agrees with it accordingly; as, "Thou, *who loveſt* wiſdom;" "I, *who ſpeak* from experience."

Of this rule there are many violations to be met with; a few of which may be ſufficient to put the learner on his guard. "*Each* of the ſexes ſhould keep within *its* particular bounds, and content *themſelves* with the advantages of *their* particular diſtricts." "Can any one, on their entrance into the world, be fully ſecure that they ſhall not be deceived?" "on *his* entrance," and "that *he* ſhall." "Let each eſteem others better than themſelves;" "than *himſelf*." "One ſhould not think too favourably of ourſelves;" "of *oneſelf*." "He had one acquaintance which poiſoned his principles;" "*who* poiſoned."

Every relative muſt have an antecedent to which it refers, either expreſſed or implied; as, "Who is fatal to others is ſo to himſelf;" that is, "The man who is fatal to others."

Who, *which*, *what*, and the relative *that*, though in the objective caſe, are always placed before the verb; as are alſo their compounds *whoever*, *whoſoever*, &c.; as, "He whom you ſeek;" "This is what, or the thing which, or that, you want;" "Whomſoever you pleaſe to appoint."

Perſonal pronouns being uſed to ſupply the place of the noun, are not employed in the ſame part of a ſentence with the noun which they repreſent; for it would be improper to ſay, "The king *he* is juſt;" "I ſaw *her* the queen;" "The men *they* were there;" "Many words *they* darken ſpeech;" "My banks *they* are furniſhed with bees." Theſe perſonals are ſuperfluous, as there is not the leaſt occaſion for a ſubſtitute in the ſame part where the principal word is preſent. The nominative caſe *they*, in the following ſentence, is alſo ſuperfluous: "Who,

inſtead of going about doing good, *they* are perpetually intent upon doing miſchief."

The pronoun *that* is frequently applied to perſons as well as to things; but after an adjective in the ſuperlative degree, it is generally uſed in preference to *who* or *which*; as, "Charles XII. King of Sweden, was one of the greateſt madmen *that* the world ever ſaw;" "Cataline's followers were the moſt profligate *that* could be found in any city."

The pronouns *whichſoever*, *howſoever*, and the like, are elegantly divided by the interpoſition of the correſponding ſubſtantive; thus, "On whichſoever ſide the king caſt his eyes;" would have ſounded better, if written "On which ſide ſoever," &c.

Many perſons are apt, in converſation, to put the objective caſe of the perſonal pronouns, in the place of *theſe* and *thoſe*; as, "Give me them books;" inſtead of "thoſe books." We may ſometimes find this fault even in writing; as, "Obſerve *them* three there."

It is not, however, always eaſy to ſay whether a perſonal pronoun or a demonſtrative is preferable in certain conſtructions. "We are not unacquainted with the calumny of *them* [or thoſe] who openly make uſe of the warmeſt profeſſions."

In ſome dialects, the word *what* is uſed for *that*, and ſometimes we find it in this ſenſe in writing: "They will never believe but *what* I have been entirely to blame." "I am not ſatisfied but what," &c. inſtead of "but *that*."

The word *ſomewhat*, in the following ſentence, ſeems to be uſed improperly. "Theſe puniſhments ſeem to have been exerciſed in ſomewhat an arbitrary manner." Sometimes we read "in ſomewhat of." The meaning is, "in a manner which is in ſome reſpects arbitrary."

The pronoun relative *who* is ſo much appropriated to perſons, that there is generally harſhneſs in the application of it, except to the proper names of perſons, or the general terms

man, *woman*, &c. A term which only implies the idea of perſons, and expreſſes them by ſome circumſtance or epithet, will hardly authoriſe the uſe of it; as, "That faction in England *who* moſt powerfully oppoſed his arbitrary pretenſions." It had better have been "That faction *which*;" and the ſame remark will ſerve for the following examples. "France, *who* was in alliance with Sweden." "The court *who*," &c. "The cavalry *who*," &c. "The cities *who* aſpired at liberty." "That party among us *who*," &c. "The family *whom* they conſider as uſurpers."

In ſome caſes it may be doubtful whether this pronoun be properly applied or not; as, "The number of ſubſtantial inhabitants with *whom* ſome cities abound." For when a term directly and neceſſarily implies perſons, it may in many caſes claim the perſonal relative. "None of the company *whom* he moſt affected could cure him of the melancholy under which he laboured." The word *acquaintance* may have the ſame conſtruction.

We hardly conſider children as perſons, becauſe that term gives us the idea of reaſon and reflection; and therefore the application of the perſonal relative *who*, in this caſe, ſeems to be harſh. "A child *who*." It is ſtill more improperly applied to animals. "A lake frequented by that fowl *whom* nature has taught to dip the wing in water."

When the name of a perſon is uſed merely as a name, and does not refer to the perſon, the pronoun *which* ought to be uſed, and not *who*; as, "It is no wonder if ſuch a man did not ſhine at the court of Queen Elizabeth, *who* was but another name for prudence and economy." The word *whoſe* begins likewiſe to be reſtricted to perſons, but it is not done ſo generally, but that good writers, and even in proſe, uſe it when ſpeaking of things. The conſtruction is not, however, generally pleaſing; as we may ſee in the following inſtances.

" Pleaſure, *whoſe* nature," &c. " Call every production, *whoſe* parts and *whoſe* nature," &c.

In one caſe, however, cuſtom authoriſes us to uſe *which* with reſpect to perſons; and that is when we want to diſtinguiſh one perſon of two, or a particular perſon among a number of others. We ſhould then ſay, " *Which* of the two," or " *Which* of them, is he or ſhe?"

As the pronoun relative has no diſtinction of numbers, we ſometimes find an ambiguity in the uſe of it; as when we ſay, " The diſciples of Chriſt, whom we imitate;" we may mean the imitation either of Chriſt or of his diſciples. The accuracy and clearneſs of the ſentence, depend very much upon the proper and determinate uſe of the relative, ſo that it may readily preſent its antecedent to the mind of the hearer or reader, without any obſcurity or ambiguity.

The neuter pronoun, by an idiom peculiar to the Engliſh language, is frequently joined in explanatory ſentences, with a noun or pronoun of the maſculine or feminine gender; as, " It was I;" " It was the man or woman that did it."

The neuter pronoun *it* is ſometimes omitted and underſtood; thus we ſay, " As appears, as follows;" for " As it appears, as it follows;" and " May be," for " It may be."

The neuter pronoun *it* is ſometimes employed to expreſs,

1ſt, The ſubject of any diſcourſe or inquiry; as, " It happened on a ſummer's day;" " Who is it in the preſs that calls on me?"

2d, The ſtate or condition of any perſon or thing; as, " How is it with thee?" " Alas! how is it with thee?"

3d, The thing, whatever it be, that is the cauſe of any effect or event, or any perſon conſidered merely as a cauſe; as, " Ye heard her ſay herſelf it was not I;" " It was I that helped her?"

It is, and *it was*, are often, after the manner of the French, uſed in a plural conſtruction, and by ſome of our beſt writers;

as, "It is either a few great men who decide for the whole, or it is the rabble that follow a ſeditious ringleader;" "It is they that are the real authors, though the ſoldiers are the actors, of the revolutions;" "It was the hereticks that firſt began to rail," &c.; "'Tis theſe that early taint the female mind." This licence in the conſtruction of *it is*, (if it be proper to admit of it at all) has, however, been certainly abuſed in the following ſentence, which is thereby made a very awkward one. "It is wonderful the very few trifling accidents, which happen not once, perhaps, in ſeveral years."

The interjections *O! Oh!* and *Ah!* require the objective caſe of a pronoun in the firſt perſon after them; as, "O me! Oh me! Ah me!" But the nominative caſe in the ſecond perſon; as, "Oh, thou that ruleſt!" "Oh, ye rulers of this land!"

RULE VI.

The relative is the nominative caſe to the verb when no other nominative comes between it and the verb; as, "The maſter *who* taught us;" "The trees *which* are planted." But when another nominative comes between it and the verb, the relative is governed by ſome word in its own member of the ſentence; as, "He *who* preſerves me, to *whom* I owe my being, *whoſe* I am, and *whom* I ſerve, is eternal."

In the different members of the laſt ſentence, the relative performs a different office. In the firſt member, it marks the agent; in the ſecond, it ſubmits to the government of the prepoſition; in the third, it repreſents the poſſeſſor; and in the fourth, the object of an action: and therefore muſt be in the different caſes, correſponding to thoſe offices.

When both the antecedent and relative become nominatives, each to different verbs, the relative is nominative to the former, and the antecedent to the latter verb; as, "True philoſophy, which is the ornament of our nature, conſiſts more in the love of our duty, and the practice of virtue, than in great talents and extenſive knowledge."

RULE VII.

When the relative is preceded by two nominatives of different perſons, the relative and verb may agree in perſon with either; as, "I am the man who command you;" or, "I am the man who commands you." But the latter nominative is uſually preferred.

When the relative and verb have been determined to agree with either of the preceding nominatives, that agreement muſt be preſerved throughout the ſentence; as in the following inſtance. "I am the Lord, that maketh all things; that ſtretcheth forth the heavens alone." *Iſa.* xliv. 24. Thus far is right: The *Lord*, in the third perſon, is the antecedent, and the verb agrees with the relative in the third perſon, "I am the Lord, which Lord, or he that, maketh all things." It would have been alſo right, if *I* had been made the antecedent, and the relative and verb had agreed with it in the firſt perſon; as, "I am the Lord, that make all things, that ſtretch forth the heavens alone." But when it follows, "That ſpreadeth abroad the earth by myſelf;" there ariſes a confuſion of perſons, and a manifeſt ſoleciſm.

RULE VIII.

The pronominal adjectives *this* and *that*, &c. and the numbers *one*, *two*, &c. muſt agree in number

with their ſubſtantives; as, "This book; theſe books; that ſort, thoſe ſorts; one girl, ten girls; another road, other roads."

A few inſtances of the breach of this rule are here exhibited. "I have not travelled this twenty years;" "*theſe* twenty." "I am not recommending theſe kind of ſufferings;" "*this* kind." "Thoſe ſort of people fear nothing;" "*that* ſort." The phraſes, "By this means," "By that means," are in ſuch general and approved practice, that it would appear awkward and affected to uſe the ſingular number, and ſay, "This mean," "That mean;" however proper it might have been formerly to write in this manner. But *this* and *that means* ſhould be uſed only when they refer to what is ſingular; *theſe* and *thoſe means*, when they reſpect plurals; as, "He lived temperately, and by this means preſerved his health;" "The ſcholars were attentive, induſtrious, and obedient to their tutors; and by theſe means acquired knowledge."

The diſtributive pronominal adjectives *each*, *every*, *either*, agree with the nouns, pronouns, and verbs, of the ſingular number only; as, "The king of Iſrael, and Jehoſophat the king of Judah, ſat each on his throne;" "Every tree is known by its fruit:" unleſs the plural noun convey a collective idea; as, "Every ſix months;" "Every hundred years."—The following phraſes are exceptionable. "Let each eſteem other better than themſelves:" It ought to be "*himſelf*." "It is requiſite that the language ſhould be both perſpicuous and ſublime: In proportion as either of theſe two qualities are wanting, the language is imperfect:" It ſhould be "*is*." "'Tis obſervable, that every one of the letters bear date after his baniſhment, and contain a complete narrative of all his ſtory afterwards:" It ought to be "*bears*," and "*they* contain." There is a like impropriety in the following ſentence. "I do

not mean, by what I have ſaid, that I think any one to blame for taking due care of *their* health."

Either is often uſed improperly, inſtead of each; as, "The king of Iſrael, and Jehoſophat the king of Judah, ſat *either* of them on his throne;" "Nadab and Abihu, the ſons of Aaron, took *either* of them his cenſer." *Each* ſignifies both of them taken diſtinctly or ſeparately; *either* properly ſignifies only the one or the other of them taken disjunctively.

In the courſe of this work, ſome examples will appear of erroneous tranſlations from the Holy Scriptures, with reſpect to grammatical conſtruction; but it may be proper to remark, that notwithſtanding theſe verbal miſtakes, the Bible, for the ſize of it, is the moſt accurate grammatical compoſition which we have in the Engliſh language. The authority of ſeveral eminent grammarians might be adduced in ſupport of this aſſertion; but it may be ſufficient to mention only that of Dr. Lowth, who ſays, "The preſent tranſlation of the Bible is the beſt ſtandard "of the Engliſh language."

Adjectives are ſometimes improperly applied as adverbs; as, "Indifferent honeſt; excellent well; miſerable poor;" inſtead of "Indifferently honeſt; excellently well; miſerably poor." "He behaved himſelf conformable to that great example;" "*conformably*." "Endeavour to live hereafter ſuitable to a perſon in thy ſtation;" "*ſuitably*." "I can never think ſo very mean of him;" "*meanly*." "He deſcribes this river agreeable to the common reading;" "*agreeably*." "Agreeable hereunto, it may not be amiſs," &c.; "*agreeably*." "Thy exceeding great reward:" When united to an adjective, this word is ſpelled with *ly*; as, "Exceedingly dreadful; exceedingly great, good," &c.: but when it is joined to an adverb, the *ly* is omitted; as, "Some men think exceeding clearly, and reaſon exceeding forcibly."

Double comparatives and ſuperlatives ſhould be avoided; ſuch as, "A worſer conduct;" "On leſſer hopes;" "A more

ſerener temper;" "The moſt ſtraiteſt ſect:" It ſhould be "worſe conduct;" "leſs hopes;" "a more ſerene temper;" "the ſtraiteſt ſect."

Adjectives that have in themſelves a ſuperlative ſignification do not properly admit of the ſuperlative form ſuperadded; ſuch as, "Chief, extreme, perfect, right, univerſal," &c.; which are ſometimes improperly written "Chiefeſt, extremeſt, perfecteſt, righteſt, moſt univerſal," &c. The following expreſſions are therefore improper. "He ſometimes claims admiſſion to the chiefeſt offices." "The quarrel was become ſo univerſal and national;" "*become univerſal.*" "A method of attaining the righteſt and greateſt happineſs."

Inaccuracies are often found in the way wherein the degrees of compariſon are applied and conſtrued. The following are examples of wrong conſtruction in this reſpect. "This noble nation hath of all others admitted fewer corruptions." The word *fewer* is here conſtrued preciſely as if it were the ſuperlative. It ſhould be, "This noble nation hath admitted fewer corruptions than any other."

We ſay rightly, either "This is the weaker of the two;" or "The weakeſt of the two:" but the former appears to be preferable, becauſe there are only two things compared. "The vice of covetouſneſs is what enters deepeſt into the ſoul of any other." "It celebrates the church of England as the moſt perfect of all others." Both theſe modes of expreſſion are faulty: we ſhould not ſay, "The beſt of any man," or "The beſt of any other man;" for "The beſt of men." The ſentences may be corrected by ſubſtituting the comparative in the room of the ſuperlative. "The vice, &c. is what enters deeper into the ſoul than any other." "It celebrates, &c. as more perfect than any other." It is alſo poſſible to retain the ſuperlative, and render the expreſſion grammatical. "Covetouſneſs, of all vices, enters the deepeſt into the ſoul." "It celebrates, &c, as the moſt perfect of all churches."

When two perſons or things are ſpoken of in a ſentence, and there is occaſion to mention them over again, for the ſake of diſtinction, *that* is uſed in reference to the former, and *this*, in reference to the latter; as, "Self-love, which is the ſpring of action in the ſoul, is ruled by reaſon: but for *that*, man would be inactive; and but for *this*, he would be active to no end."

The adjective is uſually ſet before its ſubſtantive; as, "The ſecond year;" "A good man." Sometimes, however, for the ſake of better ſound, eſpecially in poetry, the adjective comes after the ſubſtantive; as, "The torrent tumbling through rocks abrupt;" "Alexander the Great;" "A man juſt, wiſe, and charitable:" And likewiſe when a clauſe of the ſentence depends upon the adjective; as, "He is a miniſter faithful to his truſt;" "A man generous to his enemies;" "Feed me with food convenient for me."

In ſome caſes, adjectives ſhould not be ſeparated from their ſubſtantives, even by words which modify their meaning, and make but one ſenſe with them; as, "A large enough number ſurely:" It ſhould be "A number large enough." "The lower ſort of people are good enough judges of one not very diſtant from them."

There is ſometimes great beauty as well as force in placing the adjective before the verb, and the ſubſtantive immediately after it; as, "Great is the Lord; juſt and true are thy ways, thou King of Saints."

Sometimes the word *all* is emphatically put after a number of particulars comprehended under it. "Ambition, intereſt, honour, *all* concurred." Sometimes a ſubſtantive, which likewiſe comprehends the preceding particulars, is uſed in conjunction with this adjective; as, "Royaliſts, republicans, churchmen, ſectaries, courtiers, patriots, *all parties*, concurred in the illuſion."

Adjectives ſignifying dimenſions, and ſome other properties of things, muſt be placed after the nouns expreſſing theſe parti-

cular dimenſions or properties; as, "A tree three feet thick;" "A body of troops fifty thouſand ſtrong."

A ſubſtantive with its adjective is reckoned as one compounded word, whence they often take another adjective, and ſometimes a third, and ſo on; as, "An old man; a good old man; a very learned, judicious, good old man."

Every adjective, pronoun adjective, and participle, relate to ſome ſubſtantive; and in many inſtances they are put abſolutely, eſpecially where the noun has been mentioned before, or is eaſily underſtood, though not expreſſed; as, "I often ſurvey the green fields, as I am very fond of *green*;" "The wiſe, the virtuous, the honoured, famed, and great," that is, "perſons;" "The twelve," that is, "apoſtles;" "Have compaſſion on the *poor*; be feet to the *lame*, and eyes to the *blind*."

Sometimes the ſubſtantive becomes a kind of adjective, and has another ſubſtantive joined to it by a hyphen; as, "A ſea-fiſh; a ſilver-tankard; a mahogany-table."

Sometimes the adjective becomes a ſubſtantive, and has another adjective joined to it; as, "The chief good;" "The vaſt immenſe of ſpace."

When an adjective has a prepoſition before it, the ſubſtantive being underſtood, it takes the nature of an adverb, and is conſidered as an adverb; as, "In general, in particular, in earneſt," &c.; that is, "Generally, particularly, earneſtly."

RULE IX.

The article *a* or *an* agrees with nouns in the ſingular number only, individually or collectively; as, "A Chriſtian, an infidel, a ſcore, a thouſand."

The definite article *the* may agree with nouns in the ſingular or plural number; as, "The garden, the houſes, the ſtars."

It is of the nature of both the articles to determine or limit the thing ſpoken of. *A* determines it to be one ſingle thing of the kind, leaving it ſtill uncertain which; *the* determines which it is, or, of many, which they are.

The following paſſage will ſerve as an example of the different uſes of *a* and *the*, and of the force of the ſubſtantive without any article. "*Man* was made for ſociety, and ought to extend his good will to all men: but *a man* will naturally entertain a more particular kindneſs for *the men* with whom he has the moſt frequent intercourſe, and enter into a ſtill cloſer union with *the man* whoſe temper and diſpoſition ſuit beſt with his own."

As the articles are ſometimes miſapplied, it may be of ſome uſe to exhibit a few inſtances. "And I perſecuted this way unto *the* death." The apoſtle does not mean any particular ſort of death, but death in general; the definite article therefore is improperly uſed: it ought to be "unto death," without any article.

"When he, the Spirit of truth, is come, he will guide you into all truth;" that is, according to this tranſlation, into all truth whatſoever, into truth of all kinds:" very different from the meaning of the evangeliſt, and from the original, "into all *the* truth;" that is, "into all evangelical truth, all truth neceſſary for you to know."

"Who breaks a butterfly upon *a* wheel?" it ought to be "*the* wheel;" uſed as an inſtrument for the particular purpoſe of torturing criminals. "The Almighty hath given reaſon to *a* man, to be a light unto him:" It ſhould rather be, "to *man*," in general. "This day is ſalvation come to this houſe, foraſmuch as he alſo is *the* ſon of Abraham:" It ought to be "*a* ſon of Abraham."

Theſe remarks may ſerve to ſhew the great importance of the proper uſe of the article, and the excellence of the Engliſh language in this reſpect, which, by means of its two articles, does

moſt preciſely determine the extent of ſignification of common names.

A nice diſtinction of the ſenſe is ſometimes made by the uſe or omiſſion of the article *a*. If I ſay, "He behaved with *a* little reverence;" my meaning is poſitive. If I ſay, "He behaved with little reverence;" my meaning is negative. And theſe two are by no means the ſame, or to be uſed in the ſame caſes. By the former, I rather praiſe a perſon; by the latter, I diſpraiſe him.

For the ſake of this diſtinction, which is a very uſeful one, we may better bear the ſeeming impropriety of this article *a* before nouns of number. When I ſay, "There were few men with him;" I ſpeak diminutively, and mean to repreſent them as inconſiderable: Whereas, when I ſay, "There were *a* few men with him;" I evidently intend to make the moſt of them.

The article *the* has ſometimes a good effect in diſtinguiſhing a perſon by an epithet, as it gives us an idea of him as being the only perſon to whom it can be applied. "In the hiſtory of Henry the Fourth, by Father Daniel, we are ſurpriſed at not finding him *the* great man." "I own I am often ſurpriſed that he ſhould have treated ſo coldly, a man ſo much *the* gentleman."

In general, it may be ſufficient to prefix the article to the former of two words in the ſame conſtruction; though the French never fail to repeat it in this caſe. "There were many hours, both of the night and day, which he could ſpend, without ſuſpicion, in ſolitary thought." It might have been "of *the* night and *of the* day." And, for the ſake of emphaſis, we often repeat the article in a ſeries of epithets. "He hoped that this title would ſecure him *a* perpetual and *an* independent authority."

We ſometimes, after the manner of the French, repeat the ſame article, when the adjective, on account of any clauſe depending upon it, is put after the ſubſtantive. "Of all the con-

ſiderable governments among the Alps, a commonwealth is a conſtitution *the* moſt adapted of any to the poverty of thoſe countries." "With ſuch a ſpecious title as that of blood, which with the multitude is always the claim, *the* ſtrongeſt, and *the* moſt eaſily comprehended." "They are not the men in the nation *the* moſt difficult to be replaced."

In many caſes, articles are omitted in common converſation, or in familiar ſtyle, which ſeem to have a propriety in writing, or in grave ſtyle. "At worſt, time might be gained by this expedient." "At *the* worſt," might have been better in this place. "Give me here John Baptiſt's head." There would have been more dignity in ſaying, "John *the* Baptiſt's head."

RULE X.

One ſubſtantive governs another ſignifying a different thing, in the poſſeſſive or genitive caſe; as, "My father's houſe;" "Man's happineſs;" "Virtue's reward."

If three or more ſubſtantives be connected by *and* or *nor*, the genitive caſe may be formed from the laſt, and underſtood to the reſt; as, "Theſe are Abraham, Iſaac, and Jacob's poſterity."

Sometimes the ſecond ſubſtantive ſtands alone, the former one by which it is governed being underſtood; as, "I called at the bookſeller's;" that is, "ſhop."

In poetry, the ſign of the poſſeſſive caſe is frequently omitted after proper names ending in *s* or *x*; as, "The wrath of Peleus' ſon." This ſeems not ſo allowable in proſe; as, "Moſes' miniſter;" "Phinehas' wife;" "Feſtus came into Felix' room."

Little explanatory circumſtances are particularly awkward between a genitive caſe and the word which uſually follows it; as, "She began to extol the farmer's, as ſhe called him, excellent

underſtanding;" "the excellent underſtanding of the farmer, as ſhe called him."

When a term conſiſts of a name and an office, or any term explanatory of the former, it may occaſion ſome doubt to which of them the ſign of the genitive caſe ſhould be annexed, or whether it ſhould be ſubjoined to them both. Thus, ſome would ſay, "I left the parcel at Smith's the bookſeller;" others, "at Smith the bookſeller's;" and perhaps others, "at Smith's the bookſeller's." The firſt of theſe forms is moſt agreeable to our idiom; and if the addition conſiſts of two or more words, the caſe ſeems to be very clear; as, "I left the parcel at Smith's the bookſeller and ſtationer;" i. e. "at Smith's, who is a bookſeller and ſtationer."

The Engliſh genitive has often an unpleaſing ſound; ſo that we daily make more uſe of the particle *of* to expreſs the ſame relation. There is ſomething awkward in the following ſentences, in which this method has not been taken. "The general, in the army's name, publiſhed a declaration." "The Commons' vote." "The Lords' houſe." "Unleſs he be very ignorant of the kingdom's condition." It were certainly better to ſay, "In the name of the army;" "The votes of the Commons;" "The Houſe of Lords;" "The condition of the kingdom."

It is alſo rather harſh to uſe two Engliſh genitives with the ſame ſubſtantive, as, "Whom he acquainted with the Pope's and the King's pleaſure." "The pleaſure of the Pope and the King," would have been better.

In ſome caſes we uſe both the genitive termination and the prepoſition *of*; as, "This book of my friend's." Sometimes indeed this method is abſolutely needful, in order to diſtinguiſh the ſenſe, and to give the idea of property, ſtrictly ſo called, which is the moſt important of the relations expreſſed by the genitive caſe; for the expreſſions "This picture of my friend," and "This picture of my friend's," ſuggeſt very different ideas. The latter only is that of property in the ſtricteſt ſenſe.

Where this double genitive, as it may be called, is not neceſſary to diſtinguiſh the ſenſe, and eſpecially in a grave ſtyle, it is generally omitted. Thus we ſay, "It is a diſcovery of Sir Iſaac Newton;" though it would not have been improper, only more familiar, to ſay, "It is a diſcovery of Sir Iſaac Newton's."

When an entire clauſe of a ſentence, beginning with a participle of the preſent tenſe, is uſed as one name, or to expreſs one idea or circumſtance, the noun on which it depends may be put in the genitive caſe; thus, inſtead of ſaying, "What is the meaning of this perſon conducting himſelf ſo ſtrangely?" that is, "What is the meaning of this perſon in conducting himſelf ſo ſtrangely?" we may ſay, "What is the meaning of this perſon's conducting himſelf ſo ſtrangely?" juſt as we ſay, "What is the meaning of this perſon's conduct?" So alſo, we either ſay, "I remember it being reckoned a great exploit;" or, more properly, "I remember its being reckoned," &c.

RULE XI.

Active verbs govern the objective caſe; as, "Truth ennobles *her*;" "She comforts *me*;" "They ſupport *us*;" "Virtue rewards *them* that follow her."

In Engliſh, the nominative caſe, denoting the agent, uſually goes before the verb; and the objective caſe, denoting the object, follows the verb active; and it is the order that determines the caſe *in nouns*; as, "Alexander conquered the Perſians." But *the pronoun*, having a proper form for each of thoſe caſes, ſometimes, when it is in the objective caſe, is placed before the verb; and, when it is the nominative caſe, follows the object and verb; as, "*Whom* ye ignorantly worſhip, *him* declare I unto you." This poſition of the pronoun ſometimes occaſions

its proper caſe and government to be neglected; as in the following inſtances. "Who ſhould I eſteem more than the wiſe and good?" "By the character of thoſe who you chooſe for your friends, your own is likely to be formed." "Thoſe are the perſons who he thought true to his intereſts." "Who ſhould I ſee the other day but my old friend?" "Whoever the court favours." In all theſe places it ought to be *whom*, the relative being governed in the objective caſe by the verbs "eſteem, chooſe, thought," &c. "He who, under all proper circumſtances, has the boldneſs to ſpeak truth, chooſe for thy friend;" It ſhould be "*him* who," &c.

Verbs neuter do not act upon or govern words; as, "He goes, he walks." They are therefore not followed by an objective caſe, ſpecifying the object of an action. But when this caſe, or an object of action, comes after them, though it may carry the appearance of being governed by them, it is affected by a prepoſition or ſome other word underſtood; as, "He reſided many years [that is, *for* or *during* many years] in that ſtreet;" "He rode ſeveral miles [that is, *for* or *through* the ſpace of ſeveral miles] on that day;" "He lay an hour [that is, *during* an hour] in great torture." In the phraſes, "To dream a dream," "To live a virtuous life," &c. it appears that the noun expreſſes the ſame notion with the verb, and that it is no object of an action.

Some writers, however, uſe certain neuter verbs as if they were tranſitive, putting after them the objective caſe of the pronoun which was the nominative caſe to it, agreeable to the French conſtruction of reciprocal verbs; but this cuſtom is ſo foreign to the idiom of the Engliſh tongue, that it ought not to be adopted or imitated. The following are ſome inſtances of this practice. "Repenting him of his deſign." "The king ſoon found reaſon to repent him of his provoking ſuch dangerous enemies." "The popular Lords did not fail to enlarge themſelves on the ſubject." "The nearer his ſucceſſes ap-

proached him to the throne." "Go, flee thee away into the land of Judah." "I think it by no means a fit and decent thing *to vie* charities," &c. "They have ſpent their whole time and pains to *agree* the ſacred with the prophane chronology."

Active verbs are ſometimes as improperly made neuter; as, "I muſt premiſe with three circumſtances." "Thoſe that think to ingratiate with him by calumniating me."

The neuter verb is varied like the active; but having ſomewhat of the nature of the paſſive, admits in many inſtances of the paſſive form, retaining ſtill the neuter ſignification, chiefly in ſuch verbs as ſignify ſome ſort of motion, or change of place or condition; as, "I am come; I was gone; I am grown; I was fallen."

The following examples, however, appear to be erroneous, in giving the neuter verbs a paſſive form, inſtead of the active one. "The rules of our holy religion, from which we *are* infinitely *ſwerved*." "The whole obligation of that law and covenant *was* alſo *ceaſed*." "Whoſe number *was* now *amounted* to three hundred." "This mareſchal, upon ſome diſcontent, *was entered* into a conſpiracy againſt his maſter." "At the end of a campaign, when half the men *are deſerted* or killed."

The verb *to be* has a nominative caſe after it; as, "It was *I*, and not *he*, that did it:" unleſs it be in the infinitive mode; as, "Though you thought it *to be* him." Perhaps the objective caſe may alſo properly follow the word *be*; as, "If it be me;" "Should it be him."

The following are inſtances of the pronoun being put in a wrong caſe. "Whom do men ſay that I am?" "But whom ſay ye that I am?" "Whom think ye that I am?" It ought in all theſe places to be *who*; which is not governed by the verb *ſay* or *think*, but by the verb *am*; or agrees in caſe with the pronoun *I*. If the verb were in the infinitive mode, it would

require the objective caſe of the relative agreeing with the pronoun *me*: "*Whom* think ye, or do you think, me *to be?*

RULE XII.

One verb governs another that follows it, or depends upon it, in the infinitive mood; as, "Ceaſe to do evil; learn to do well:" "We ſhould be prepared to render an account of our actions."

To, before a verb, is the ſign of the infinitive mood; but there are ſome verbs which have commonly other verbs following them in the infinitive mood, without the ſign *to*; as, "Bid, dare, need, make, ſee, hear, feel;" as alſo "let," and ſometimes "have," not uſed as auxiliaries; and perhaps a few others; as, "I bade him do it;" "Ye dare not do it;" "I ſaw him do it;" "I heard him ſay it."

In the following paſſages, the word *to*, the ſign of the infinitive mode, where it is diſtinguiſhed by Italic characters, is ſuperfluous and improper. "I have obſerved ſome ſatiriſts *to* uſe," &c. "To ſee ſo many *to* make ſo little conſcience of ſo great a ſin." "It cannot but be a delightful ſpectacle to God and angels, to ſee a young perſon, beſieged by powerful temptations on either ſide, *to* acquit himſelf gloriouſly, and reſolutely *to* hold out againſt the moſt violent aſſaults; to behold one in the prime and flower of his age, that is courted by pleaſures and honours, by the devil, and all the bewitching vanities of the world, *to* reject all theſe, and *to* cleave ſtedfaſtly unto God."

The infinitive mode has much of the nature of a ſubſtantive, expreſſing the action itſelf which the verb ſignifies, as the participle has the nature of an adjective. Thus the infinitive mode does the office of a ſubſtantive in different caſes: In the nominative; as, "To play is pleaſant;" in the objective; as, "Boys

love to play;" "For to will is preſent with me; but to perform that which is good, I find not."

This mode has been improperly uſed in the following places. "I am not like other men, *to* envy the talents I cannot reach." "Grammarians have denied, or at leaſt doubted, them *to be* genuine." "That all our doings may be ordered by thy governance, *to do* always what is righteous in thy ſight."

The infinitive mode is often made abſolute, or uſed independently of the reſt of the ſentence; ſupplying the place of the conjunction *that* with the ſubjunctive mode; as, "To confeſs the truth, I was in fault;" "To begin with the firſt;" "To proceed;" "To conclude;" that is, "That I may confeſs," &c.

RULE XIII.

In the uſe of verbs and words that, in point of time, relate to each other, the order of time muſt be obſerved. Inſtead of ſaying, "I have remembered it more minutely than I could imagine;" it ſhould be, "than I could have imagined." Inſtead of "I remember him theſe many years;" we ſhould ſay, "I have remembered him," &c.

It is not eaſy to give particular rules for the management of the modes and tenſes of verbs with reſpect to one another, ſo that they may be proper and conſiſtent; but the beſt rule that can be given is this very general one, to obſerve what the ſenſe neceſſarily requires. It may, however, be of uſe to give a few examples that ſeem faulty in theſe reſpects. "I thought *to have written* laſt week," is a very common phraſe; the infinitive being in the paſt time, as well as the verb which it follows. But it is certainly wrong: for how long ſoever it now is ſince I thought of writing, "to write" was then preſent to me, and

muſt ſtill be conſidered as preſent, when I bring back that time, and the thoughts of it. It ought to be, therefore, "I thought *to write* laſt week." The following ſentences are alſo erroneous. "I cannot excuſe the remiſſneſs of thoſe whoſe buſineſs it ſhould have been, as it certainly was their intereſt, to have interpoſed their good offices." "There were two circumſtances which made it neceſſary for them to have loſt no time." "Hiſtory painters would have found it difficult to have invented ſuch a ſpecies of beings." It ought to be, "*to interpoſe, to loſe, to invent.*" "On the morrow, becauſe he ſhould have known the certainty, wherefore he was accuſed of the Jews, he looſed him." It ought to be, "becauſe he *would know*," or rather, "*being willing to know.*" "The blind man ſaid unto him, Lord, that I might receive my ſight." "If by any means I might attain unto the reſurrection of the dead." It ought to be "*may*" in both places. "From his knowledge, he appears to ſtudy the Scriptures with great attention:" "*to have ſtudied,*" &c. "I feared that I ſhould have loſt it, before I arrived at the city;" "*ſhould loſe it.*" "I found him better than I expected to have found him." It ought to be "expected *to find* him." "I had rather walk:" It ſhould be, "I *would* rather walk."

To preſerve conſiſtency in the time of verbs, we muſt recollect that in the ſubjunctive mode, the preſent and imperfect tenſes often carry with them ſomewhat of a future ſenſe; and that the auxiliaries *ſhould* and *would,* in the imperfect times, are uſed to expreſs the preſent and future as well as the paſt; for which ſee page 44.

RULE XIV.

Participles govern words in the ſame manner as the verbs do from which they are derived; as, "I am weary with hearing him;" "She is inſtructing us;" "He was admoniſhing them."

Participles are ſometimes governed by the article; for the preſent participle, with the definite article *the* before it, becomes a ſubſtantive, and muſt have the prepoſition *of* after it; as, "Theſe are the rules of grammar, by the obſerving of which, you may avoid miſtakes." It would not be proper to ſay, "by the obſerving which;" nor, "by obſerving of which:" but the phraſe, without either the article or prepoſition, would be right; as, "by obſerving which."

This rule ariſes from the nature and idiom of our language, and from as plain a principle as any on which it is founded; namely, that a word which has the article before it, and the poſſeſſive prepoſition *of* after it, muſt be a noun; and if a noun, it ought to follow the conſtruction of a noun, and not to have the regimen of a verb. It is the participial termination of this ſort of words that is apt to deceive us, and make us treat them as if they were of an amphibious ſpecies, partly nouns and partly verbs.

The following are a few examples of the violation of this rule. "He was ſent to prepare the way, by preaching of repentance:" It ought to be, "by the preaching of repentance;" or, "by preaching repentance." "By the continual mortifying our corrupt affections:" It ſhould be, "by the continual mortifying of;" or, "by continually mortifying our corrupt affections." "They laid out themſelves towards the advancing and promoting the good of it; "towards advancing and promoting the good." "It is an overvaluing ourſelves, to reduce every thing to the narrow meaſure of our capacities;" "it is overvaluing ourſelves;" or, "an overvaluing of ourſelves." "Keeping of one day in ſeven," &c. It ought to be, "the keeping of one day;" or, "keeping one day."

As the perfect participle and the preterimperfect tenſe are ſometimes different in their form, care muſt be taken that they be not indiſcriminately uſed.

It is frequently ſaid, "He begun," for "he began;" "He run," for "he ran;" "He ſwum," for "he ſwam;" the participle being here uſed inſtead of the imperfect tenſe; and much more frequently the imperfect tenſe inſtead of the participle; as, "I had wrote," for "I had written;" "I was choſe," for "I was choſen;" "I have ate," for "I have eaten." "His words were interwove with ſighs;" "~~were~~ *interwoven.*" "He would have ſpoke;" "*ſpoken.*" "He hath bore witneſs to his faithful ſervants;" "*born.*" "By this means he over-run his guide;" "*over-ran.*" "The ſun has roſe and ſet;" "*riſen.*" "His conſtitution has been greatly ſhook, but his mind is too ſtrong to be ſhook by ſuch cauſes;" "*ſhaken.*" "They were verſes wrote on glaſs;" "*written.*" "Philoſophers have often miſtook the ſource of true happineſs;" It ought to be "*miſtaken.*"

RULE XV.

Adverbs, though they have no government of caſe, tenſe, &c. require an appropriate ſituation in the ſentence, viz. for the moſt part before adjectives, after verbs active or neuter, and frequently between the auxiliary and the verb; as, "He made a very ſenſible diſcourſe, he ſpake unaffectedly and forcibly, and was attentively heard by the whole audience."

A few inſtances of erroneous poſitions of adverbs may ſerve to illuſtrate the rule. "You muſt not expect to find ſtudy agreeable always;" "always agreeable." "We always find them ready when we want them;" "we find them always ready," &c. "Diſſertations which have remarkably been fulfilled;" "which have been remarkably." "Inſtead of looking contemptuouſly down on the crooked in mind or in body, we

ſhould look up thankfully to God, who hath made us better;" "inſtead of looking down contemptuouſly, &c. we ſhould thankfully look up," &c. "If thou art bleſſed naturally with a good memory, continually exerciſe it;" "naturally bleſſed," &c. "exerciſe it continually."

The firſt part of the following ſentence abounds with adverbs, and thoſe ſuch as are hardly conſiſtent with one another. "*How much ſoever* the reformation of this degenerate age is *almoſt utterly* to be deſpaired of, we may yet have a more comfortable proſpect of future times."

Sometimes the adverb is placed with propriety before the verb, or at ſome diſtance after it, and ſometimes between the two auxiliaries; as in the following examples. "Vice always creeps by degrees, and inſenſibly twines around us thoſe concealed fetters by which we are at laſt completely bound." "He encouraged the Engliſh Barons to carry their oppoſition farther. They compelled him to declare that he would abjure the realm for ever;" inſtead of, "to carry farther their oppoſition;" and "to abjure for ever the realm." "He has generally been reckoned an honeſt man." "The book may always be had at ſuch a place;" in preference to "has been generally;" and "may be always."

From the preceding remarks and examples, it appears that no exact and determinate rule can be given for the placing of adverbs on all occaſions. The general rule may be of conſiderable uſe; but the eaſy flow and perſpicuity of the phraſe, are the two things which ought to be chiefly regarded.

The adverb *there* is often uſed as an expletive, or as a word that adds nothing to the ſenſe; in which caſe it precedes the verb and the nominative noun; as, "There is a perſon at the door;" "There are ſome thieves in the houſe;" which would be as well or better expreſſed by ſaying, "A perſon is at the door;" "Some thieves are in the houſe." Sometimes it is made uſe of to give a ſmall degree of emphaſis to the ſentence; as, "There

was a man ſent from God, whoſe name was John." When it is applied in its ſtrict ſenſe, it principally follows the verb and the nominative caſe; as, "The man ſtands there."

The adverb *never* generally precedes the verb; as, "I never was there;" "He never comes at a proper time." When an auxiliary is uſed, it is placed indifferently, either before or after this adverb; as, "He was never ſeen (or, never was ſeen) to laugh from that time." *Never* ſeems to be improperly uſed in the following paſſages. "Aſk me never ſo much dowry and gift." "If I make my hands never ſo clean." "Charm he never ſo wiſely." The word *ever* would be more ſuitable to the ſenſe.

In imitation of the French idiom, the adverb of place *where*, is often uſed inſtead of the pronoun relative and a prepoſition. "They framed a proteſtation, *where* they repeated all their former claims;" i. e. "in which they repeated." "The king was ſtill determined to run forwards in the ſame courſe *where* he was already, by his precipitate career, too fatally advanced;" i. e. "in which he was." But it would be better to avoid this mode of expreſſion."

The adverbs *hence*, *thence*, and *whence*, imply a prepoſition; for they ſignify, "from this place, from that place, from what place. It ſeems therefore, ſtrictly ſpeaking, to be improper to join a prepoſition along with them, becauſe it is ſuperfluous; as, "This is the leviathan, from whence the wits of our age are ſaid to borrow their weapons;" "An ancient author prophecies from hence." Indeed the origin of theſe words is ſo little attended to, and the prepoſition *from* ſo often uſed in conſtruction with them, that the omiſſion of it in many caſes would ſeem ſtiff and diſagreeable.

We have ſome examples of adverbs being uſed for ſubſtantives. "In 1687, he erected it into a community of regulars, ſince *when* it has begun to increaſe in thoſe countries as a religious order;" i. e. "ſince *which time*." "A little while,

and I ſhall not ſee you;" i. e. "a *ſhort time*." "It is worth their while;" i. e. "it deſerves their time and pains." But this uſe of the word rather ſuits familiar than grave ſtyle. The ſame may be ſaid of the phraſe "To do a thing *anyhow*;" i. e. "in any manner;" or, "*ſomehow*;" i. e. "in ſome manner." "Somehow worthy as theſe people are, they look upon public penance as diſreputable."

RULE XVI.

Two negatives, in Engliſh, deſtroy one another, or are equivalent to an affirmative; as, "Nor did they not perceive him;" that is, "they did perceive him." "Never ſhall I not confeſs;" that is, "I ſhall never avoid confeſſing;" or, "I ſhall always confeſs." But it is better to expreſs an affirmation by a regular affirmative than by two negatives.

Some writers have improperly employed two negatives inſtead of one; as in the following inſtances. "I never did repent for doing good, nor ſhall not now;" "*nor ſhall I now*." "Never no imitator ever grew up to his author;" "*never did any*," &c. "I cannot by no means allow him what this argument muſt prove;" "I cannot *by any* means," &c. or, "I *can* by *no means*." "Nor let no comforter approach me;" "nor let *any* comforter," &c. "Nor is danger ever apprehended in ſuch a government, no more than we commonly apprehend danger from thunder or earthquakes:" It ſhould be "*any more*." "Arioſto, Taſſo, Galileo, *no more* than Raphael, were *not* born in republicks."

RULE XVII.

Prepoſitions govern the objective caſe; as, "I have heard a good character *of him*." "*From him*

that is needy, turn not away;" "A word to the wife is ſufficient *for them*;" "Strength of mind is *with them* that are pure *in heart*."

The following are examples of the nominative caſe being uſed inſtead of the objective. "Who ſerveſt thou under?" "Who do you ſpeak to?" "We are ſtill much at a loſs who civil power belongs to." "Who doſt thou aſk for?" "Aſſociate not with thoſe who none can ſpeak well of." In all theſe places it ought to be "*whom*."

The prepoſition is often ſeparated from the relative which it governs; as, "Whom wilt thou give it to?" inſtead of, "*To whom* wilt thou give it?" He is an author whom I am much delighted with;" "The world is too polite to ſhock authors with a truth, which generally their bookſellers are the firſt that inform them of." This is an idiom to which our language is ſtrongly inclined; it prevails in common converſation, and ſuits very well with the familiar ſtyle in writing: But the placing of the prepoſition before the relative is more graceful, as well as more perſpicuous, and agrees much better with the ſolemn and elevated ſtyle.

Verbs are often compounded of a verb and a prepoſition; as, "to uphold, to outweigh, to overlook;" and this compoſition ſometimes gives a new ſenſe to the verb; as, "to underſtand, to withdraw, to forgive." But in Engliſh the prepoſition is more frequently placed after the verb, and ſeparate from it, like an adverb; in which ſituation it is no leſs apt to affect the ſenſe of it, and to give it a new meaning, and may ſtill be conſidered as belonging to the verb, and as a part of it; as, "To caſt," is "to throw;" but "to caſt up," or, "to compute an account," is quite a different thing; thus, "To fall on, to bear out, to give over," &c. So that the meaning of the verb, and the propriety of the phraſe, depend on the prepoſition ſubjoined.

Some writers ſeparate the prepoſition from its noun, in order to connect different prepoſitions with the ſame noun; as, "To ſuppoſe the zodiac and planets to be efficient *of*, and antecedent *to*, themſelves." This, whether in the familiar or the ſolemn ſtyle, is always inelegant, and ſhould never be admitted but in forms of law, and the like, where fulneſs and exactneſs of expreſſion muſt take place of every other conſideration.

The prepoſitions *to* and *for* are often underſtood, chiefly before the pronouns; as, "Give me the book;" "Get me ſome paper;" that is, "*to* me; *for* me." "Wo is me;" i. e. "*to* me." "He was baniſhed England;" i. e. "*from* England."

Different relations, and different ſenſes, muſt be expreſſed by different prepoſitions, though in conjunction with the ſame verb or adjective. Thus we ſay, "To converſe *with* a perſon, *upon* a ſubject, *in* a houſe," &c. We alſo ſay, "We are diſappointed *of* a thing," when we cannot get it, and "diſappointed *in* it," when we have it, and find it does not anſwer our expectations. But two different prepoſitions muſt be improper in the ſame conſtruction, and in the ſame ſentence; as, "The combat *between* thirty Britons *againſt* twenty Engliſh."

In ſome caſes, it is impoſſible to ſay to which of two prepoſitions the preference is to be given, as both are uſed promiſcuouſly, and cuſtom has not decided in favour of either of them. We ſay, "Expert at," and "expert in a thing." "Expert at finding a remedy for his miſtakes." We ſay, "Diſapproved of," and "diſapproved by, a perſon." "Diſapproved by our court."

When prepoſitions are ſubjoined to nouns, they are generally the ſame which are ſubjoined to the verbs from which the nouns are derived; as, "John ſhewing the ſame diſpoſition *to* tyranny over his ſubjects;" i. e. "*to* tyranniſe over his ſubjects."

As a proper and accurate uſe of the prepoſition is of great importance, we ſhall ſelect a conſiderable number of examples of impropriety in the application of this part of ſpeech.

1ſt, With reſpect to the prepoſition *of*.——"He is reſolved of going to the Perſian court;" "*on* going." "He was totally dependent of the papal crown;" "*on* the papal," &c. "To call of a perſon," and "To wait of him;" "*on* a perſon," &c. "He was eager of recommending it to his fellow-citizens," "*in* recommending," &c. *Of* is ſometimes omitted, and ſometimes inſerted, after *worthy*; as, "It is worthy obſervation," or, "of obſervation." But it had better be omitted in the following ſentences. "The emulation, who ſhould ſerve their country beſt, no longer ſubſiſts among them, but *of* who ſhould obtain the moſt lucrative command." "The rain hath been falling *of* a long time;" "falling a long time." "It is ſituation chiefly which decides of the fortune and characters of men;" "decides the fortune," or, "*concerning* the fortune." "He found the greateſt difficulty of writing;" "*in* writing." "It might have given me a greater taſte of its antiquities." A taſte *of* a thing implies actual enjoyment of it; but a taſte *for* it, implies only a capacity for enjoyment. "This had a much greater ſhare of inciting him, than any regards after his father's commands;" "ſhare *in* inciting," and "regard *to* his father's," &c.

2d, With reſpect to the prepoſitions *to* and *for*.——"You have beſtowed your favours to the moſt deſerving perſons;" "*upon* the moſt deſerving," &c. "He accuſed the miniſters for betraying the Dutch;" "*of* betraying." "His abhorrence to that ſuperſtitious figure;" "*of* that," &c. "A great change to the better;" "*for* the better." "Thy prejudice to my cauſe;" "*againſt*." "The Engliſh were very different people then to what they are at preſent;" "*from* what," &c. "In compliance to the declaration;" "*with*," &c. "It is more than they thought for;" "thought *of*." "There is no need for it;" "*of* it." *For* is ſuperfluous in the phraſe, "More than he knows *for*." "No diſcouragement for the authors to proceed;" "*to* the authors," &c. "It was perfectly in com-

pliance to ſome perſons;" "*with*." "The wiſeſt princes need not think it any diminution to their greatneſs, or derogation to their ſufficiency, to rely upon counſel;" "diminution *of*," and "derogation *from*."

3d, With reſpect to the prepoſitions *with* and *upon*.—— "Reconciling himſelf with the king." "Thoſe things which have the greateſt reſemblance with each other, frequently differ the moſt." "That ſuch rejection ſhould be conſonant with our common nature;" "*conformable* with," &c. "The hiſtory of Peter is agreeable with the ſacred texts." In all the above inſtances, it ſhould be "*to*," inſtead of "*with*." "It is a uſe that perhaps I ſhould not have thought on;" "thought *of*." "A greater quantity may be taken from the heap, without making any ſenſible alteration upon it;" "*in* it." "Intruſted to perſons on whom the parliament could confide;" "*in* whom." "He was made much on at Argos;" "much *of*." "If policy can prevail upon force;" "*over* force." "I do likewiſe diſſent with the examiner;" "*from*."

4th, With reſpect to the prepoſitions *in*, *from*," &c.—— "They ſhould be informed in ſome parts of his character;" "*about*," or, "*concerning*." "Upon ſuch occaſions as fell into their cognizance;" "*under*." "That variety of factions into which we are ſtill engaged;" "*in* which." "To reſtore myſelf into the favour;" "*to* the favour." "He acquits me from mine iniquity;" "*of*." "Could he have profited from repeated experiences;" "*by*." *From* ſeems to be ſuperfluous after *forbear*; as, "He could not forbear from appointing the pope," &c. "A ſtrict obſervance after times and faſhions;" "*of* times." "The character which we may now value ourſelves by drawing;" "*upon* drawing." "Neither of them ſhall make me ſwerve out of the path;" "*from* the path." "Ye blind guides, which ſtrain *at* a gnat, and ſwallow a camel;" It ought to be, "which ſtrain *out* a gnat," or, "take

a gnat out of the liquor by ſtraining it." The impropriety of the prepoſition has wholly deſtroyed the meaning of the phraſe.

The prepoſition *among* always implies a number of things; and therefore cannot be uſed in conjunction with the word *every*, which is in the ſingular number; as, "Which is found among every ſpecies of liberty;" "The opinion ſeems to gain ground among every body."

The prepoſition *to* is made uſe of before nouns of place, when they follow verbs and participles of motion; as, "I went *to* London;" "I am going *to* town." But the prepoſition *at* is uſed after the neuter verb *to be*; as, "I have been *at* London;" "I was *at* the place appointed;" "I ſhall be *at* Paris." We likewiſe ſay, "He touched, arrived, lives, *at* any place."

The prepoſition *in* is ſet before countries, cities, and large towns; as, "He lives in France, in London, or in Birmingham." But before villages, ſingle houſes, and cities, which are in diſtant countries, *at* is uſed; as, "He lives at Hackney;" "He is at Montpelier."

It is a matter of indifference with reſpect to the pronoun *one another*, whether the prepoſition *of* be placed between the two parts of it, or before them both. We may either ſay, "They were jealous of one another;" or, "They were jealous one of another;" but perhaps the former is beſt.

RULE XVIII.

Conjunctions connect the ſame modes and tenſes of verbs, and caſes of nouns and pronouns; as, "Candour is to be approved and practiſed;" "If thou ſincerely deſire, and earneſtly purſue virtue, ſhe will aſſuredly be found by thee, and prove a rich reward;" "The maſter taught her and me to write;" "He and ſhe were ſchoolfellows."

Conjunctions are indeed frequently made to connect different modes and tenſes of verbs; but in theſe inſtances the nominative muſt be repeated, which is not neceſſary, though it may be done, under the conſtruction to which the rule refers. We may ſay, "He lives temperately, and he has long lived temperately;" "He may return, but he will not continue;" "She was proud, though ſhe is now humble:" but it is obvious, that the repetition of the nominative in ſuch caſes is indiſpenſable, and that, by this means, the latter members of theſe ſentences are rendered not ſo ſtrictly dependent on the preceding, as thoſe are which come under the rule. When, in the progreſs of a ſentence, we paſs from the affirmative to the negative form, or from the negative to the affirmative, the ſubject or nominative is always reſumed; as, "He is rich, but he is not reſpectable;" "He is not rich, but he is reſpectable." And is there not equal reaſon for repeating the nominative, and reſuming the ſubject, when the courſe of the ſentence is diverted by a change of the mode or tenſe?

A few examples of inaccuracies reſpecting this rule may further diſplay its utility.

"If thou bring thy gift to the altar, and there remembereſt that thy brother hath aught againſt thee:" It ought to be, "and there *remember*."

"If he prefer a virtuous life, and is ſincere in his profeſſions, he will ſucceed;" "and *be* ſincere."

"To deride the miſeries of the unhappy, is inhuman; and wanting compaſſion towards them, is unchriſtian;" "and *to want* compaſſion."

The parliament addreſſed the king, and has been prorogued the ſame day;" "and *was* prorogued."

"Anger glances into the breaſt of a wiſe man, but will reſt only in the boſom of fools;" "but *reſts* only;" or, "but *it will* reſt only." "His wealth and him bid adieu to each other;" "and *he*." "He intreated us, my comrade and I,

to live harmoniouſly;" "comrade and *me*." "My ſiſter and her were on good terms;" "and *ſhe*." "Virtue is praiſed by many, and would be deſired alſo, if her worth were really known;" "and *ſhe* would." "The world recedes, and will ſoon diſappear;" "and *it* will." "We often overlook the bleſſings which are in our poſſeſſion, and are ſearching after thoſe which are out of our reach:" It ought to be, "and *ſearch* after."

RULE XIX.

Some conjunctions require the indicative, ſome the ſubjunctive mode, after them; others have no influence at all on the mode. The conjunctions *if*, *though*, *unleſs*, *except*, *whether*, &c. generally require the ſubjunctive mode after them; as, "If thou be the man;" "Though he ſlay me;" "Unleſs he waſh himſelf;" "No power except it were given;" "Whether it were I or thou." But by uſe they often admit of the indicative.

It may be conſidered as a general rule, that when ſomething contingent or doubtful is implied, the ſubjunctive ought to be uſed; as, "If I were to write, he would not regard it."

That, expreſſing the motive or end, has the ſubjunctive mode, with *may*, *might*, *ſhould*, after it; as, "I ran that thou might follow."

Leſt and *that*, annexed to a command preceding, and *if* with *but* following it, neceſſarily require the ſubjunctive mode; as, "Let him that ſtandeth take heed leſt he fall;" "Take heed that thou ſpeak not

to Jacob;" "If he do but touch the hills, they ſhall ſmoke."

Other conjunctions, that are of a poſitive and abſolute nature, generally require the indicative mode. "As virtue recedes, ſo vice advances;" "Either wiſdom or folly governs us."

The following example may ſerve to illuſtrate the diſtinct and proper uſes of the ſubjunctive and indicative modes. "Though he *were* divinely inſpired, and ſpake therefore as the oracles of God, with ſupreme authority; though he *were* endued with ſupernatural powers, and could therefore have confirmed the truth of what he uttered by miracles; yet, in compliance with the way in which human nature and reaſonable creatures are uſually wrought upon, he reaſoned." That our Saviour was divinely inſpired, and endued with ſupernatural powers, are poſitions that are here taken for granted, as not admitting of the leaſt doubt, they would therefore have been better expreſſed in the indicative mode: "Though he *was* divinely inſpired; though he was indued with ſupernatural powers."

The ſubjunctive is uſed in the like improper manner in the following example. "Though he *were* a ſon, yet learned he obedience, by the things which he ſuffered." But in a ſimilar paſſage the indicative is employed to the ſame purpoſe, and that much more properly: "Though he *was* rich, yet for your ſakes he became poor." The proper uſe, then, of the ſubjunctive mode after the conjunction, is in the caſe of a doubtful ſuppoſition or conceſſion; as, "Though he fall, he ſhall not be utterly caſt down."

The ſame conjunction governing both the indicative and the ſubjunctive mode, in the ſame ſentence, and in the ſame circumſtances, though either of them ſeparately would be right, ſeems to be a great impropriety; as in theſe inſtances. "If there *be* but one body of legiſlators, it is no better than a ty-

ranny; if there *are* only two, there will want a caſting voice." "If a man *have* an hundred ſheep, and one of them *is* gone aſtray," &c.

In the following inſtances the conjunction *that*, expreſſed or underſtood, ſeems to be improperly accompanied with the ſubjunctive mode. "So much ſhe dreaded his tyranny, that the fate of her friend ſhe *dare* not lament." "He reaſoned ſo artfully, that his friends would liſten, and think he *were* not wrong."

Almoſt all the irregularities in the conſtruction of any language have ariſen from the ellipſis of ſome words, which were originally inſerted in the ſentence, and made it regular; and it is probable that this has been the caſe with reſpect to our preſent conjunctive form of words, which will appear from the following examples. "We ſhall overtake him, though he run;" that is, "though he ſhould run." "Many acts, which had been blameable in a peaceable government, were employed to detect conſpiracies;" that is, "many acts which would have been blameable." "They affirmed, that it were injuſtice to deny the execution of the law to any individual;" that is, "that it would be injuſtice." The learner muſt not ſuppoſe that the preceding forms of the verb are improprieties, or ungrammatical; they are introduced only to ſhew the origin of our preſent conjunctive forms of expreſſion, and to enable the ſtudent, in many inſtances, to examine the propriety of uſing the ſubjunctive mode, by tracing the words in queſtion to their proper origin.

There is a peculiar neatneſs in a ſentence beginning with the conjunctive form of a verb. "*Were* there no difference, there would be no choice."

A double conjunctive, in two correſponding clauſes of a ſentence, is ſometimes made uſe of; as, "*Had* he done this, he *had* eſcaped;" "*Had* the limitations on the prerogative been,

in his time, quite fixed and certain, his integrity *had* made him regard as ſacred, the boundaries of the conſtitution." The ſentence in the common form would have read thus: "If the limitations on the prerogative had been, &c. his integrity would have made him regard," &c.

Some conjunctions have their correſpondent conjunctions belonging to them, ſo that, in the ſubſequent member of the ſentence, the latter anſwers to the former; as,

1ſt, *Although, though—yet, nevertheleſs*; as, "*Though* he was rich, *yet* for our ſakes he became poor."

2d, *Whether—or*; as, "*Whether* he will go *or* not, I cannot tell."

3d, *Either—or*; as, "I will *either* ſend it, or bring it myſelf."

4th, *Neither—nor*; as, "*Neither* thou *nor* I am able to compaſs it."

5th, *As—as*; expreſſing a compariſon of equality; as, "She is *as* amiable *as* her ſiſter."

6th, *As—ſo*; expreſſing a compariſon of equality; as, "*As* the ſtars, *ſo* ſhall thy ſeed be."

7th, *As—ſo*; expreſſing a compariſon of quality; as, "*As* the one dieth, *ſo* dieth the other."

8th, *So—as*; with a verb expreſſing a compariſon of quality; as, "To ſee thy glory, *ſo as* I have ſeen thee in the ſanctuary."

9th, *So—as*; with a negative and an adjective expreſſing a compariſon of quantity; as, "Pompey was not *ſo* great a man *as* Cæſar."

10th, *So—that*; expreſſing a conſequence; as, "He was *ſo* fatigued, *that* he could ſcarcely move."

When the conjunction *either* may be ſuppoſed after the firſt negative, we may with propriety uſe either *or* or *nor* for the correſpondent conjunction; as, "He was not (either) learned or wiſe;" "He never (either) ate or drank afterwards;" or, "He was not learned nor wiſe," &c.

Improper conjunctions ſhould be avoided, both when they are ſingle and when they are employed in pairs. The following examples will ſhew the propriety of this direction. "The relations are ſo uncertain, as that they require a great deal of examination:" It ſhould be, "*that* they require," &c. "There was no man ſo ſanguine, who did not apprehend ſome ill conſequences:" It ought to be, "ſo ſanguine as not to apprehend, &c.;" or, "no man, how ſanguine ſoever, who did not," &c. "To truſt in him is no more but to acknowledge his power." "This is none other but the gate of paradiſe." In both theſe inſtances, inſtead of *but* it ſhould be *than*. "We ſhould ſufficiently weigh the objects of our hope; whether they be ſuch as we may reaſonably expect from them what they propoſe," &c. It ought to be, "*that* we may reaſonably," &c. "The Duke had not behaved with that loyalty as he ought to have done;" "*with which* he ought." "In the order as they lie in his preface:" It ſhould be, "in order as they lie;" or, "in the order in which they lie." "Such ſharp replies that coſt him his life;" "*as* coſt him," &c. "If he was truly that ſcarecrow as he is now commonly painted;" "*ſuch* a ſcarecrow," &c. "I wiſh I could do that juſtice to his memory, to oblige the painters," &c.; "do ſuch juſtice as to oblige," &c.

Our language wants a conjunction adapted to familiar ſtyle, equivalent to *notwithſtanding*

The words *for all that*, ſeem to be too low. "A word it was in the mouth of every one, but for all that, this may ſtill be a ſecret."

In regard that is ſolemn and antiquated; *becauſe* would do much better in the following ſentence. "It cannot be otherwiſe, in regard that the French proſody differs from that of every other," &c.

The word *except* is far preferable to *other than*. "It admitted of no effectual cure other than amputation." *Except*

is alſo to be preferred to *all but*. "They were happy, all but the ſtranger."

In the two following phraſes, the conjunction *as* is improperly omitted: "Which no body preſumes, or is ſo ſanguine ∧ to hope." "I muſt, however, be ſo juſt ∧ to own."

The conjunction *that* is often properly omitted, and underſtood; as, "I beg ye would come to me;" "See thou do it not;" inſtead of "that ye would," "that thou do." But in the following, and many the like phraſes, this conjunction were much better inſerted. "Yet it is reaſon the memory of their virtues remain to poſterity;" "*that* the memory," &c.

RULE XX.

When the qualities of different things are compared, the latter noun or pronoun is not governed by the conjunction *than* or *as*, (for conjunctions have no government of caſes) but agrees with the verb, or is governed by the verb or the prepoſition, expreſſed or underſtood; as, "Thou art wiſer than I;" that is, "than I am." "They loved him more than me;" i.e. "more than they loved me." "The ſentiment is well expreſſed by Plato, but much better by Solomon than him;" that is, "than by him."

The propriety or impropriety of many phraſes may be known, by ſupplying the words that are not expreſſed; which will be evident from the following inſtances of erroneous conſtruction. "He can read better than me." "He is as good as her." "Whether I be preſent or no." "Who did this? me." By ſupplying the words underſtood in each of theſe phraſes, their impropriety and governing rule will appear; as, "Better than I can read;" "As good as ſhe is;" "Preſent or not preſent;" "I did it."

By not attending to this rule, many errors have been committed; a number of which is ſubjoined, as a further caution and direction to the learner. "Thou art a much greater loſer than me by his death." "She ſuffers hourly more than me." "We contributed a third more than the Dutch, who were obliged to the ſame proportion more than us." "King Charles, and more than him, the Duke and the popiſh faction, were at liberty to form new ſchemes." "The drift of all his ſermons was, to prepare the Jews for the reception of a prophet mightier than him, and whoſe ſhoes he was not worthy to bear." "It was not the work of ſo eminent an author as him to whom it was firſt imputed." "A ſtone is heavy, and the ſand weighty; but a fool's wrath is heavier than them both." "If the king gives us leave, you or I may as lawfully preach as them that do." In theſe paſſages it ought to be "*I*, *we*, *he*, *they*," reſpectively.

RULE XXI.

To avoid diſagreeable repetitions, and to expreſs our ideas in few words, an ellipſis or omiſſion of ſome words is frequently admitted; but when this would obſcure the ſentence, weaken its force, or be attended with an impropriety, the ellipſis muſt be ſupplied. Inſtead of ſaying, "He was a learned man, he was a wiſe man, and he was a good man;" we make uſe of the ellipſis, and ſay, "He was a learned, wiſe, and good man." In the following ſentence, "On this ſubject he and I cannot be of two opinions, nor I think any two men uſed to think with freedom," the words "*who are*" ſhould have been ſupplied. "A beautiful field and woods,"

is not ſo proper as, "Beautiful fields, and *fine* woods."

Almoſt all compounded ſentences are more or leſs elliptical; ſome examples of which may be ſeen under the different parts of ſpeech.

The ellipſis of the article is thus uſed: "A man, woman, and child;" that is, "a man, a woman, and a child." "A houſe and garden;" that is, "a houſe and a garden." "The ſun and moon;" that is, "the ſun and the moon." "The day and hour;" that is, "the day and the hour." In all theſe inſtances, the article being once expreſſed, the repetition of it becomes unneceſſary. There is, however, an exception to this obſervation, when ſome peculiar emphaſis requires a repetition; as in the following ſentence. "Not only the year, but the day and the hour." In this caſe, the ellipſis of the laſt article would be improper.

The noun is frequently omitted in the following manner. "The laws of God and man;" that is, "the laws of God and the laws of man."

In ſome very emphatical expreſſions, the ellipſis ſhould not be uſed; as, "Chriſt the power of God and the wiſdom of God;" which is more emphatical than "Chriſt the power and wiſdom of God."

The ellipſis of the adjective is uſed in the following manner. "A delightful garden and orchard;" that is, "a delightful garden and a delightful orchard." "A little man and woman;" that is, "a little man and little woman."

In ſuch elliptical expreſſions as theſe, the adjective ought to have exactly the ſame ſignification, and to be quite as proper, when joined to the latter ſubſtantive as to the former, otherwiſe the ellipſis ſhould not be admitted.

Sometimes this ellipſis is improperly applied to nouns of different numbers; as, "A magnificent houſe and gardens." In

this caſe, it is better to uſe another adjective; as, "A magnificent houſe and fine gardens."

The following is an ellipſis of the pronoun. "I love and fear him;" that is, "I love him and I fear him." "My houſe and lands;" that is, "my houſe and my lands." In theſe inſtances the ellipſis may be introduced with propriety; but if we would be more expreſs and emphatical, it muſt not be omitted; as, "My Lord and my God;" "My ſons and my daughters."

In ſome of the common forms of ſpeech, the relative pronoun is uſually omitted; as, "This is the man they love;" inſtead of, "This is the man *whom* they love." "Theſe are the goods they bought;" for, "Theſe are the goods *which* they bought."

In complex ſentences, it is much better to have the relative pronoun expreſſed; as it is more proper to ſay, "The poſture in which I lay," than "In the poſture I lay;" "The horſe on which I rode fell down;" than "The horſe I rode fell down."

The antecedent and the relative connect the parts of a ſentence together, and ſhould, to prevent obſcurity and confuſion, anſwer to each other with great exactneſs. "We ſpeak that we do know, and teſtify that we have ſeen." Here the ellipſis is manifeſtly improper, and ought to be ſupplied; as, "We ſpeak that *which* we do know, and teſtify that *which* we have ſeen."

The ellipſis of the verb is uſed in the following inſtances. "The man was old and crafty;" that is, "the man was old, and the man was crafty." "She was young, and beautiful, and good;" that is, "ſhe was young, ſhe was beautiful, and ſhe was good." "Thou art poor, and wretched, and miſerable, and blind, and naked." If we would fill up the ellipſis in this laſt ſentence, *thou art* ought to be repeated before each of the adjectives.

If, in ſuch enumeration, we chooſe to point out one property above the reſt, that property muſt be placed laſt, and the ellipſis ſupplied; as, "She is young and beautiful, and ſhe is good."

"I went to ſee and hear him;" that is, "I went to ſee him, and I went to hear him. In this inſtance, there is not only an ellipſis of the governing verb *I went*, but likewiſe of the ſign of the infinitive mode, which is governed by it.

Do, *did*, *have*, *had*, *ſhall*, *will*, *may*, *might*, and the reſt of the auxiliaries of the compound tenſes, are frequently uſed alone, to ſpare the repetition of the verb; as, "He regards his word, but thou doſt not;" i. e. "doſt not regard it. "We ſucceeded, but they did not;" i. e. "did not ſucceed." "I have learned my taſk, but thou haſt not;" "haſt not learned." "They muſt and ſhall be puniſhed;" that is, "they muſt be puniſhed."

The ellipſis of the adverb is uſed in the following manner. "He ſpake and acted wiſely;" that is, "he ſpake wiſely, and he acted wiſely." "Thrice I went and offered my ſervice;" that is, "thrice I went, and thrice I offered my ſervice."

The ellipſis of the prepoſition, as well as of the verb, is ſeen in the following inſtances. "He went into the abbeys, halls, and public buildings;" that is, "he went into the abbeys, he went into the halls, and he went into the public buildings." "He alſo went through all the ſtreets and lanes of the city;" that is, "through all the ſtreets, and through all the lanes," &c. "He ſpoke to every man and woman there;" that is, "to every man and to every woman." "This day, next month, laſt year;" that is, "on this day, in next month, in laſt year." "The Lord do that which ſeemeth him good;" that is, "which ſeemeth *to* him."

The ellipſis of the conjunction is as follows. "They confeſs the power, wiſdom, goodneſs, and love of their Creator;" i. e. "the power, and wiſdom, and goodneſs, and love of," &c.

"Though I love him, I do not flatter him;" that is, "though I love him, *yet* I do not flatter him."

The ellipſis of the interjection is not very common; it, however, is ſometimes uſed; as, "Oh! pity and ſhame!" that is, "Oh pity! Oh ſhame!

As the ellipſis occurs in almoſt every ſentence in the Engliſh language, innumerable examples of it might be given; but only a few more can be admitted here.

In the following inſtance there is a very conſiderable one; as, "He will often argue, that if this part of our trade were well cultivated, we ſhould gain from one nation, and if another, from another;" that is, "he will often argue, that if this part of our trade were well cultivated, we ſhould gain from one nation, and if another part of our trade were well cultivated, we ſhould gain from another nation."

The following inſtances, though ſhort, contain much of the ellipſis. "Well is him;" i. e. "well is it for him." "Wo is me;" i. e. "wo is to me." "To let blood;" i. e. "to let out blood." "To let down;" i. e. "to let it fall or ſlide down." "To walk a mile;" i. e. "to walk through the ſpace of a mile." "To ſleep all night;" i. e. "to ſleep through all the night." "A hundred ſheep;" "A thouſand men;" i. e. "a flock of one hundred ſheep;" "a company of one thouſand men." "To go a-fiſhing;" "To go a-hunting;" i. e. "to go a fiſhing voyage;" "to go on a hunting party." "I dine at two o'clock;" i. e. "at two of the clock."

The examples that follow are produced to ſhew the impropriety of ellipſis in ſome particular caſes. "The land was always poſſeſſed, during pleaſure, by thoſe intruſted with the command:" It ſhould be, "thoſe *perſons* intruſted;" or, "thoſe *who were* intruſted." "If he had read further, he would have found ſeveral of his objections might have been ſpared;" that is, "he would have found *that* ſeveral of his objections," &c.

"There is nothing men are more deficient in, than knowing their own characters:" It ought to be, "nothing *in which* men;" and, "than *in* knowing." "I ſcarce know any part of natural philoſophy would yield more variety and uſe:" It ſhould be, "*which* would yield," &c. "In the temper of mind he was then;" i. e. "*in which* he was then." "The little ſatisfaction and conſiſtency is to be found in moſt of the ſyſtems of divinity I have met with, made me betake myſelf to the ſole reading of the Scripture:" it ought to be, "*which* is to be found," and "*which* I have met with." "He deſired they might go to the altar together, and jointly return their thanks to whom only it was due;" i. e. "*to him* to whom," &c.

RULE XXII.

All the parts of a ſentence ſhould correſpond with each other, and a regular and dependent conſtruction, throughout, be carefully preſerved.

The following ſentences are violations of this rule. "This dedication may ſerve for almoſt any book that has, is, or ſhall be publiſhed:" It ought to be, "that has been, or ſhall be publiſhed." "He was more beloved, but not ſo much admired, as Cinthio:" "*more*" requires "*than*" after it, which is nowhere found in this ſentence: It ſhould be, "He was more beloved than Cinthio, but not ſo much admired."

This rule may be conſidered as comprehending all the preceding ones; and it will alſo apply to ſuch forms of ſentences as none of thoſe rules can be brought to bear upon. Its generality may ſeem to render it nugatory; but when a number of varied examples are ranged under it, perhaps it will afford ſome

uſeful direction, and ſerve as a principle to teſt the propriety of many modes of expreſſion, which cannot be determined by any of the leſs general rules. All the following ſentences appear to be, in ſome reſpect or other, faulty in their conſtruction.

"He was guided by intereſts always different, ſometimes contrary, to thoſe of the community;" "different *from*." "Will it be urged that theſe books are as old, or even older, than tradition?" The words "as old," and "older," cannot have a common regimen; it ſhould be, "as old as tradition, and even older." "It requireth few talents to which moſt men are not born, or at leaſt may not acquire;" "or which, at leaſt, they may not acquire." "The court of chancery frequently mitigates and breaks the teeth of the common law." In this conſtruction, the firſt verb is ſaid, "to mitigate the teeth of the common law," which is an evident ſoleciſm. "Mitigates the common law, and breaks the teeth of it," would have been grammatical.

"They preſently grow into good humour, and good language towards the crown;" "grow into good language," is very improper. "There is never wanting a ſet of evil inſtruments, who, either out of mad zeal, private hatred, or filthy lucre, are always ready," &c. We ſay properly, "A man acts out of mad zeal," or "out of private hatred;" but we cannot ſay, if we would ſpeak Engliſh, "He acts out of filthy lucre." "To double her kindneſs and careſſes of me;" the word "kindneſs" requires to be followed by either *to* or *for*, and cannot be conſtrued with the prepoſition *of*. "Never was man ſo teazed, or ſuffered half the uneaſineſs as I have done this evening:" The firſt and third clauſes, viz. "Never was man ſo teazed, as I have done this evening," cannot be joined without an impropriety; and to connect the ſecond and third, the word *that* muſt be ſubſtituted inſtead of *as*; "Or ſuffered half the uneaſineſs that I have done;" or elſe, "half ſo much uneaſineſs as I have done."

"O ſhut not up my ſoul with the ſinners, nor my life with the blood-thirſty; in whoſe hands is wickedneſs, and *their* right hand is full of gifts." As the paſſage, introduced by the copulative conjunction *and*, was not intended as a continuation of the principal and independent part of the ſentence, but of the dependent part, the relative *whoſe* ſhould have been uſed inſtead of the poſſeſſive *their*; viz. "and *whoſe* right-hand is full of gifts."

"Eye hath not ſeen, nor ear heard, neither *have* entered into the heart of man, the things which God hath prepared for them that love him." There ſeems to be an impropriety in this ſentence, in which the ſame noun ſerves in a double capacity, performing at the ſame time the offices both of the nominative and objective caſe. "Neither *hath* it entered into the heart of man, to conceive the things," &c. would have been regular.

"We have the power of retaining, altering, and compounding thoſe images which we have once received, into all the varieties of picture and viſion." It is very proper to ſay, "altering and compounding thoſe images which we have once received, into all the varities of picture and viſion;" but we can with no propriety ſay, "retaining them into all the varieties;" and yet, according to the manner in which the words are ranged, this conſtruction is unavoidable: for "retaining, altering, and compounding," are participles, each of which equally refers to, and governs the ſubſequent noun, *thoſe images*; and that noun again is neceſſarily connected with the following preposition, *into*. The conſtruction might eaſily have been rectified, by diſjoining the participle *retaining* from the other two participles, in this way; "We have the power of retaining thoſe images which we have once received, and of altering and compounding them into all the varieties of picture and viſion;" or better perhaps thus; "We have the power of retaining, altering, and compounding thoſe images which we have once received, and of forming them into all the varieties of picture and viſion."

A PRAXIS,

OR EXAMPLE OF GRAMMATICAL RESOLUTION.

As we have finiſhed the explanation of the different parts of ſpeech, and the rules for forming them into ſentences, it will now be proper to give ſome examples of the manner in which the learners ſhould be exerciſed, in order to prove their knowledge, and to render it familiar to them.

" The worthy Emperor Titus, recollecting once at ſupper, " that in that day he had not done any body a kindneſs, ex- " claimed," ' Alas! my friends, I have loſt a day.'

The is the definite article; *worthy*, an adjective, poſitive ſtate; *Emperor Titus*, both ſubſtantives, the firſt a common, the ſecond a proper name, and nominative caſe to the verb " exclaimed;" *recollecting*, the preſent participle of the active verb " to recollect;" *once*, an adverb; *at*, a prepoſition; *ſupper*, a common ſubſtantive, ſingular number, the object of the prepoſition " at;" *that*, a conjunction; *in*, a prepoſition; *that*, a definitive or demonſtrative pronoun; *day*, a common ſubſtantive; *he*, a perſonal pronoun, third perſon ſingular, maſculine gender, nominative caſe to the verb " had done," and ſtanding for " Titus;" *had done*, a verb active, indicative mode, pluperfect tenſe, third perſon, ſingular number, agreeing with the nominative caſe " he," and compoſed of the auxiliary " had," and the perfect participle of the verb " to do;" *not*, an adverb; *any body*, a common ſubſtantive, compoſed of " any," a pronominal adjective, and " body," a ſubſtantive, with which it agrees; *a*, the indefinite article; *kindneſs*, a common ſubſtantive, the object of the active verb " done;" *exclaimed*, a verb neuter, indicative mode, imperfect tenſe, third perſon ſingular number, agreeing with the nominative caſe " Titus;" *alas!* an interjection; *my*,

a poſſeſſive pronoun; *friends*, common ſubſtantive, plural number; *I*, a perſonal pronoun, firſt perſon ſingular, nominative caſe to the verb "have loſt;" *have loſt*, a verb active, indicative mode, perfect tenſe, firſt perſon ſingular, agreeing with its nominative caſe "I;" *a*, the indefinite article; *day*, a common ſubſtantive, the object of the active verb "have loſt."

"Peace and joy are virtue's crown."

Peace, a common ſubſtantive; *and*, a conjunction; *joy*, a common ſubſtantive; *are*, a verb neuter, indicative mode, preſent tenſe, firſt perſon plural, agreeing with the nominative caſe, "peace and joy," according to RULE II. which ſays, [here repeat the rule] *virtue's*, common ſubſtantive, in the genitive or poſſeſſive caſe, governed by the ſubſtantive *crown*, agreeably to RULE X. which ſays, &c.

"Wiſdom or folly governs us."

Wiſdom, a common ſubſtantive; *or*, a conjunction; *folly*, a common ſubſtantive; *governs*, a verb active, indicative mode, preſent tenſe, third perſon ſingular, agreeing with its nominative caſe, "wiſdom or folly," according to RULE III. which ſays, &c.; *us*, a perſonal pronoun, firſt perſon plural, in the objective caſe, and governed by the active verb "governs," agreeably to RULE XI. which ſays, &c.

"Every heart knows its own bitterneſs."

Every, a diſtributive pronoun or pronominal adjective; *heart*, a common ſubſtantive; *knows*, a verb active, indicative mode, preſent tenſe, third perſon ſingular, agreeing with its nominative, "every heart," according to RULE VIII. which ſays, &c.; *its*, a perſonal pronoun, third perſon ſingular, and in the genitive caſe, governed by *bitterneſs*, according to RULE X. which ſays, &c.; *own*, a ſubſtantive joined to the pronoun "its," by way of emphaſis.

" The man is happy who lives wiſely."

The, the definite article; *man*, a common ſubſtantive; *is*, a verb neuter, &c.; *happy*, an adjective; *who*, a pronoun relative, agreeing with its antecedent, " man," in gender, number, and perſon, according to RULE V. which ſays, &c.; *lives*, a verb neuter, &c.; *wiſely*, an adverb.

" Remember to aſſiſt the diſtreſſed."

Remember, a verb active, imperative mode, ſecond perſon ſingular; *to aſſiſt*, a verb active, in the infinitive mode, governed by the preceding verb, according to RULE XII. which ſays, &c.; *the*, the definite article; *diſtreſſed*, an adjective put ſubſtantively.

" Good works being neglected, devotion is vain."

Good works being neglected, is the caſe abſolute; *devotion*, a common ſubſtantive; *is*, a verb neuter, &c.; *vain*, an adjective.

" Though affliction be our lot, we may be the happier " for it."

Though, a conjunction; *affliction*, a common ſubſtantive; *be*, a verb neuter, preſent tenſe, third perſon ſingular, in the ſubjunctive mode, being governed by the conjunction " though," agreeably to RULE XIX.; *our*, a poſſeſſive pronoun; *lot*, a common ſubſtantive; *we*, perſonal pronoun, firſt perſon plural, nominative caſe to the verb " may be;" *may be*, verb neuter, potential mode, preſent tenſe, agreeing with its nominative caſe, " we;" *the*, the definite article; *happier*, an adjective, in the comparative degree; *for*, a prepoſition; *it*, a perſonal pronoun, in the objective caſe, governed by the prepoſition *for*, agreeably to RULE XVII.

" To countenance perſons who are guilty of bad actions, is " but one remove from committing them."

To countenance perſons who are guilty of bad actions, is part of a ſentence, which is the nominative caſe to the verb "is;" *is*, a verb neuter, indicative mode, preſent tenſe, third perſon ſingular, agreeing with the nominative caſe aforementioned, agreeably to an obſervation under RULE I.; *but*, a conjunction; *one*, a numeral adjective; *remove*, a common ſubſtantive; *from*, a prepoſition; *committing*, the preſent participle of the active verb "to commit;" *them*, a perſonal pronoun, third perſon plural, in the objective caſe, governed by the participle "committing," agreeably to RULE XIV. which ſays, &c.

"Patience and reſignation will in due time be rewarded,"

Patience, a common ſubſtantive; *and*, a conjunction; *reſignation*, a common ſubſtantive; *will be rewarded*, a verb in the paſſive voice, indicative mode, future tenſe, third perſon plural, agreeing with its nominative caſe, "patience and reſignation," according to RULE II. and compoſed of the auxiliaries "will be," and the perfect participle "rewarded;" *in*, a prepoſition; *due*, an adjective; *time*, a common ſubſtantive of the ſingular number.

The preceding ſpecimen of parſing will be ſufficient to aſſiſt the learners in this buſineſs; and to enable them, in other exerciſes, to point out and apply moſt of the remaining rules.

PROSODY.

PROSODY conſiſts of two parts; the firſt teaches the true pronunciation of words, compriſing Accent, Quantity, Emphaſis, and Cadence; and the other, the laws of verſification.

OF ACCENT.

Accent is the laying of a peculiar ſtreſs of the voice on a certain vowel or ſyllable in a word, that it may be better heard than the reſt, or diſtinguiſhed from them; as, in the word *preſúme*, the ſtreſs of the voice muſt be on the ſecond ſyllable, *ſúme*, which takes the accent.

Accent is either principal or ſecondary. The principal accent is that which neceſſarily diſtinguiſhes one ſyllable in a word from the reſt. The ſecondary accent is that ſtreſs which we may occaſionally place upon another ſyllable, beſides that which has the principal accent, in order to pronounce every part of the word more diſtinctly, forcibly, and harmoniouſly; thus, "Complaiſant, caravan," and "violin," have frequently an accent on the firſt as well as on the laſt ſyllable, though a ſomewhat leſs forcible one. The ſame may be obſerved of "Repartee, referee, privateer, domineer," &c. But it muſt be obſerved, that though an accent be allowed on the firſt ſyllable of theſe words, it is by no means neceſſary; they may all be pronounced with one accent, and that on the laſt ſyllable, without the leaſt deviation from propriety.

As emphaſis evidently points out the moſt ſignificant word in a ſentence, ſo, where other reaſons do not forbid, the accent always dwells with greateſt force on that part of the word which, from its importance, the hearer has always the greateſt occaſion to obſerve; and this is neceſſarily the root or body of the word. But as harmony of termination frequently attracts the accent from the root to the branches of words, ſo the firſt and moſt natural law of accentuation ſeems to operate leſs in fixing the ſtreſs than any other. Our own Saxon terminations, indeed, with perfect uniformity, leave the principal part of the word in quiet poſſeſſion of what ſeems its lawful property; but Latin and Greek terminations, of which our language is full, aſſume a right of preſerving their original accent, and ſubject almoſt every word they beſtow upon us to their own claſſical laws.

Accent, therefore, ſeems to be regulated in a great meaſure by etymology. In words from the Saxon, the accent is generally on the root; in words from the learned languages, it is generally on the termination; and if to theſe we add the different accent we lay on ſome words, to diſtinguiſh them from others, we ſeem to have the three great principles of accentuation; namely, the radical, the terminational, and the diſtinctive: The radical; as, "Lóve, lóvely, lóvelineſs:" the terminational; as, "Hármony, harmónious:" the diſtinctive; as, "Cónvert, to convért."

ACCENT ON DISSYLABLES.

Every word of two ſyllables has neceſſarily one of them accented, and but one. It is true, for the ſake of emphaſis, we ſometimes lay an equal ſtreſs upon two ſucceſſive ſyllables; as, "Di-rect, ſome-times;" but when theſe words are pronounced alone, they have never more than one accent. The word "Amen" is the only word which is pronounced with two accents when alone.

Of diſſyllables, formed by affixing a termination, the former ſyllable is commonly accented; as, "Chíldiſh, kíngdom, áctreſs, ácted, toílſome, lóver, ſcóffer, fáirer, fóremoſt, zéalous, fúlneſs, meékly, ártiſt."

Diſſyllables formed by prefixing a ſyllable to the radical word, have commonly the accent on the latter; as, "To beſeém, to beſtów, to retúrn."

Of diſſyllables, which are at once nouns and verbs, the verb has commonly the accent on the latter, and the noun on the former ſyllable; as, "To cemént, a cément; to contráct, a cóntract; to préſage, a preſage."

This rule has many exceptions. Though verbs ſeldom have their accent on the former, yet nouns often have it on the latter ſyllable; as, "Delíght, perfúme." Thoſe nouns which, in the common order of language, muſt have preceded the verbs, often tranſmit their accent to the verbs they form, and inverſely. Thus, the noun "water" muſt have preceded the verb "to water," as the verb "to correſpond" muſt have preceded the noun "correſpondent;" and "to purſue" muſt claim priority to "purſuit." So that we may conclude, wherever verbs deviate from this rule, it is ſeldom by chance, and generally in thoſe words only where a ſuperior law of accent takes place.

All diſſyllables ending in *y*, *our*, *ow*, *le*, *iſh*, *ck*, *ter*, *age*, *er*, *et*; as, "Cránny, lábour, wíllow, wállow;" except "allów;" "báttle, bániſh, cámbrick, bátter, coúrage, fáſten, quíet," accent the former ſyllable.

Diſſyllable nouns in *er*, as, "Cánker, bútter," have the accent on the former ſyllable.

Diſſylable verbs, terminating in a conſonant and *e* final, as, "Compríſe, eſcápe;" or having a diphthong in the laſt ſyllable, as, "Appéaſe, revéal;" or ending in two conſonants, as, "Attend;" have the accents on the latter ſyllable.

Diſſyllable nouns, having a diphthong in the latter ſyllable, have commonly their accent on the latter ſyllable; as, "Ap-

pläuſe;" except ſome words in *ain*; as, "Cértain, moúntain."

Diſſyllables that have two vowels, which are ſeparated in the pronunciation, have always the accent on the firſt ſyllable; as, "Líon, zéal, ríot, quíet, líar, rúin," &c.; except "Creáte."

ACCENT ON TRISYLLABLES.

Triſyllables formed by adding a termination, or prefixing a ſyllable, retain the accent of the radical word; as, "Lóvelineſs, ténderneſs, contémner, wággoner, phy'ſical, beſpátter, cómmenting, comménding, aſſúrance."

Triſyllables ending in *ous*, *al*, *ion*, as, "Grácious, árduous, cápital, méntion," accent the firſt.

Triſyllables ending in *ce*, *ent*, and *ate*, accent the firſt ſyllable; as, "Coúntenance, cóntinence, ármament, íminent, élegant, própagate:" except they be derived from words having the accent on the laſt; as, "Connívance, acquáintance;" or the middle ſyllable hath a vowel before two conſonants; as, "Promúlgate."

Triſyllables ending in *y*, as, "éntity, ſpécify, líberty, víctory, ſúbſidy," commonly accent the firſt ſyllable.

Triſyllables in *re* or *le* accent the firſt ſyllable; as, "Légible, théatre:" except "Diſciple," and ſome words which have a prepoſition; as, "Exámple, epíſtle."

Triſyllables in *ude* commonly accent the firſt ſyllable; as, "Plénitude, hábitude, réctitude,"

Triſyllables ending in *ator* have the accent on the middle ſyllable; as, "Spectátor, creátor," &c. except "órator, ſénator, bárrator, légator."

Triſyllables which have in the middle ſyllable a diphthong, as, "Endéavour;" or a vowel before two conſonants, as, "Doméſtick;" accent the middle ſyllable.

Triſyllables that have their accent on the laſt ſyllable are commonly French; as, "Acquiéſce, repartée, magazíne;" or words formed by prefixing one or two ſyllables to a ſhort ſyllable; as, "Immatúre, overchárge."

ACCENT ON POLYSYLLABLES.

Polyſyllables, or words of more than three ſyllables, follow the accent of the words from which they are derived; as, "árrogating, cóntinency, incóntinently, comméndable, commúnicableneſs."

Words ending in *ator* have the accent on the penultimate, or laſt ſyllable but one; as, "Dedicátor, cultivátor, gladiátor."

Words ending in *le* commonly have the accent on the firſt ſyllable; as, "ámicable, déſpicable;" unleſs the ſecond ſyllable have a vowel before two conſonants; as, "Combúſtible, condémnable."

Words ending in *ion*, *ous*, and *ty*, have their accent on the antepenultimate, or laſt ſyllable but two; as, "Salvátion, uxórious, actívity."

Words which end in *ia*, *io*, and *cal*, have the accent on the antepenult; as, "Cyclopœdia, punctílio, deſpótical."

Theſe rules are not advanced as complete or infallible, but propoſed as uſeful. Almoſt every rule of every language has its exceptions; and in Engliſh, as in other tongues, much muſt be learned by example and authority.

It may be further obſerved, that though the ſyllable on which the principal accent is placed, is fixed and certain, yet we may, and do frequently make the ſecondary principal, and the principal ſecondary; thus, "Caravan, complaiſant, violin, repartee, referee, privateer, domineer," may all have the greateſt preſs on the firſt, and the leaſt on the laſt ſyllable, without any violent offence to the ear; nay, it may be aſſerted, that the principal accent on the firſt ſyllable of theſe words, and none at

all on the laſt, though certainly improper, has nothing in it grating or diſcordant; but placing an accent on the ſecond ſyllable of theſe words would entirely derange them, and produce a great harſhneſs and diſſonance. The ſame obſervations may be applied to "demonſtration, lamentation, provocation, navigator, propagator, alligator," and every ſimilar word in the language.

QUANTITY.

The quantity of a ſyllable is that time which is occupied in pronouncing it. It is conſidered as long or ſhort.

A vowel or ſyllable is long, when the vowel or vowels contained in it are ſlowly joined in pronunciation with the following letters; as, "Fāll, bāle, mōōd, hōūſe, fēature."

A ſyllable is ſhort, when the vowel is quickly joined to the ſucceeding letter; as, "ărt, bŏnnĕt, hŭngĕr.

A long ſyllable requires double the time of a ſhort one in pronouncing it; thus, "Māte" and "Nōte" ſhould be pronounced as ſlowly again as "Măt" and "Nŏt."

The quantity of vowels has in ſome meaſure been conſidered under the firſt part of grammar, which treats of the different ſounds of the letters; and therefore we ſhall diſmiſs this ſubject with a few general rules and obſervations.

1ſt, All vowels under the principal accent, before the terminations *ia*, *io*, and *ion*, preceded by a ſingle conſonant, are pronounced long; as, "Regalia, folio, adheſion, exploſion, confuſion:" except the vowel *i*, which in that ſituation is ſhort; as, "Militia, punctilio, deciſion, contrition." The only ex-

ceptions to this rule ſeem to be, "Diſcretion, battalion, gladiator, national, and rational."

2d, All vowels that immediately precede the terminations *ity* and *ety*, are pronounced long; as, "Deity, piety, ſpontaneity. But if one conſonant precede theſe terminations, every preceding accented vowel is ſhort; except *u*, and the *a* in "ſcarcity" and "rarity;" as, "Polarity, ſeverity, divinity, curioſity;—impunity." Even *u* before two conſonants contracts itſelf; as, "Cûrvity, tacîtûrnity," &c.

3d, Vowels under the principal accent before the terminations *ick* and *ical*, preceded by a ſingle conſonant, are pronounced ſhort; thus, "Satanick, pathetick, elliptick, harmonick," have the vowel ſhort; while "Tunick, runick, cubick," have the accented vowel long: and "Fanatical, poetical, levitical, canonical," have the vowel ſhort; but "Cubical, muſical," &c. have the *u* long.

4th, The vowel in the antepenultimate ſyllable of words, with the following terminations, is always pronounced ſhort.

loquy; as, "obloquy."
ſtrophe; as, "apoſtrophe."
meter; as, "barometer."
gonal; as, "diagonal."
vorous; as, "carnivorous."
ferous; as, "ſomniferous."
fluous; as, "ſuperfluous."
fluent; as, "mellifluent."
parous; as, "oviparous."
cracy; as, "ariſtocracy."
gony; as, "coſmogony."
phony; as, "ſymphony."
nomy; as, "aſtronomy."
tomy; as, "anatomy."
pathy; as, "antipathy."

OF EMPHASIS.

By emphaſis is meant a ſtronger and fuller ſound of voice, by which we diſtinguiſh ſome word on which we deſign to lay particular ſtreſs, and to ſhew how it affects the reſt of the ſentence. Sometimes the emphatic word muſt be diſtinguiſhed by a par-

ticular tone of voice, as well as by a ſtronger accent.

On the right management of the emphaſis, depends the life of pronunciation. If no emphaſis be placed on any words, not only is diſcourſe rendered heavy and lifeleſs, but the meaning left often ambiguous. If the emphaſis be placed wrong, we pervert and confound the meaning wholly. To give a common inſtance: Such a ſimple queſtion as this, "Doſt thou ride to town to-day?" is capable of no fewer than four different acceptations, according as the emphaſis is differently placed on the words. If it be pronounced thus: "Doſt *thou* ride to town to-day?" the anſwer may naturally be, "No, I ſend my ſervant in my ſtead." If thus: "Doſt thou *ride* to town to-day?" anſwer, "No, I intend to walk." "Doſt thou ride *to town* to-day?" "No, I ride out into the fields." "Doſt thou ride to town *to-day?*" "No, but I ſhall to-morrow." In like manner, in ſolemn diſcourſe, the whole force and beauty of an expreſſion often depend on the accented word; and we may preſent to the hearers quite different views of the ſame ſentiment, by placing the emphaſis differently. In the following words of our Saviour, obſerve in what different lights the thought is placed, according as the words are pronounced. "Judas, betrayeſt thou the ſon of man with a kiſs?" "*Betrayeſt* thou," makes the reproach turn on the infamy of treachery. "Betrayeſt *thou*," makes it reſt upon Judas's connection with his maſter. "Betrayeſt thou *the ſon of man*," reſts it upon our Saviour's perſonal character and eminence. "Betrayeſt thou the ſon of man *with a kiſs?*" turns it upon his proſtituting the ſignal of peace and friendſhip to the purpoſe of a mark of deſtruction.

The emphaſis often lies on the word that aſks a queſtion; as, "*Who* ſaid ſo?" "*When* will he come?" "*What* ſhall I do?" "*Whither* ſhall I go?" "*Why* doſt thou weep?" And when

two words are ſet in contraſt, or in oppoſition to one another, they are both emphatic; as, "He is the *tyrant*, not the *father*, of his people;" "His ſubjects *fear* him, but do not *love* him."

Some ſentences are ſo full and comprehenſive, that almoſt every word is emphatical; as, "Ye hills and dales, ye rivers, woods, and plains:" or as that pathetic expoſtulation in the prophecy of Ezekiel, "Why will ye die!" In the latter ſhort ſentence, every word is emphatical; and on whichever word we lay the emphaſis, whether on the firſt, ſecond, third, or fourth, it ſtrikes out a different ſenſe, and opens a new ſubject of moving expoſtulation.

OF CADENCE.

Cadence is directly oppoſite to emphaſis; for as emphaſis is the raiſing, cadence is the falling of the voice, and generally takes place at the end of a ſentence, unleſs it cloſes with an emphatical word.

There is alſo, on many occaſions, a relative variation of the key or pitch of the voice, in phraſes and ſentences, which is eſſential to juſt and accurate pronunciation.

The following ſentences will furniſh ſome examples of this variation. "As the man was young, I wept for him; as he was in high office, I honoured him; as he had great abilities, I admired him; but as he was vain and profligate, I deſpiſed him." In the firſt phraſe, viz. "As the man was young, I wept for him," the voice falls, becauſe a part of the ſentence is finiſhed. In the next part, the voice ſhould likewiſe fall, but the whole ſhould be uttered in a higher key. The third cadence ſhould be in uniſon with the firſt. And the laſt, viz. "but as he was vain and profligate, I deſpiſed him," ſhould be pronounced much lower than any of them.

The ſentences which follow are extracted from David's lamentation over Saul and Jonathan. "The beauty of Iſrael is ſlain upon thy high places; how are the mighty fallen! Tell it not in Gath, publiſh it not in the ſtreets of Aſkelon, leſt the daughters of the Philiſtines rejoice, leſt the daughters of the uncircumciſed triumph. Ye mountains of Gilboa, let there be no dew, neither rain upon you, nor fields of offerings; for there the ſhield of the mighty was vilely caſt away, the ſhield of Saul, as though he had not been anointed with oil."

The firſt of theſe diviſions expreſſes ſorrow and lamentation, therefore the key is low. The next contains a ſpirited command, and ſhould be pronounced much higher. The other ſentence, in which he makes that pathetic addreſs to the mountains where his friends were ſlain, muſt be ſpoken in a key quite different from the two former; not ſo low as the firſt, nor ſo high as the ſecond, in a manly, firm, and yet plaintive tone.

VERSIFICATION.

As there are few perſons who do not ſometimes read poetical compoſition, and as the peruſal of this lively and forcible mode of exhibiting nature and ſentiment, when it is chaſte and judicious, may be an innocent and inſtructive employment of a moderate portion of our time, it ſeems not improper to give ſome idea of that part of grammar which explains the laws of verſification, that the reader may be able to judge of its meaſure and correctneſs.

Verſe, as diſtinguiſhed from proſe, is that ſpecies of compoſition which conſiſts of a limited number of ſyllables, arranged with due regard to harmony.

Rhyme is a ſimilitude of ſound between the laſt ſyllables of two or more lines or verſes.

In every verſe there is a certain number of feet; and theſe, in Engliſh, may be reduced to the four following kinds.

An *Iambic* foot, which conſiſts of two ſyllables; the firſt ſhort, and the laſt a long one; as, "Bĕtrāy."

A *Trochaic* foot, which is formed of two ſyllables; the firſt a long one, and the laſt ſhort; as, "Hātefŭl."

A *Dactylic* foot, conſiſting of three ſyllables; the firſt a long one, and the two latter ſhort; as, "Wāndĕrĕr."

An *Anapeſtic* foot, which conſiſts of three ſyllables, the two firſt ſhort, and the latter one long; as, "Cŏntrăvēne."

The following are a few examples of IAMBIC verſe.

OF FOUR SYLLABLES.

Whăt plāce ĭs hēre!
What ſcenes appear!
To me the roſe
No longer glows.

OF SIX SYLLABLES.

Ĭn plācĕs fār ŏr nēar,
Or famous or obſcure,
Where wholeſome is the air,
Or where the moſt impure.

OF EIGHT SYLLABLES,

which is the uſual meaſure for ſhort poems.

Ănd māy ăt lāſt mў wēarў āge,
Find out the peaceful hermitage.

OF TEN SYLLABLES.

Hŏw lōv'd, hŏw vālŭ'd ōnce, ăvāils thĕe nŏt,
To whom related, or by whom begot.
A heap of duſt alone remains of thee;
'Tis all thou art, and all the proud ſhall be.

Bĕ wīſe tŏ-dāy, 'tĭs mādnĕſs tō dĕfēr;
Next day the fatal precedent will plead;
Thus on, till wiſdom is puſh'd out of life.

The verſe of twelve ſyllables is called an ALEXANDRINE.

Fŏr thōu ărt būt ŏf dūſt; bĕ hūmblĕ ānd bĕ wīſe.

The Alexandrine is now uſed to diverſify the meaſure of ten ſyllables:

Thĕ ſēas ſhăll wāſte, thĕ ſkīes ĭn ſmōke dĕcāy,
Rocks fall to duſt, and mountains melt away;
But fix'd his word, his ſaving pow'r remains:
Thy realm for ever laſts, thy own Meſſiah reigns.

OF FOURTEEN SYLLABLES.

Thĕ Lōrd dĕſcēndĕd frōm ăbōve, ănd bōw'd thĕ hēăvĕns hĭgh.

This meaſure, though anciently written in one line, is now broken into two, conſiſting alternately of eight ſyllables and ſix:

Tĕach mē tŏ fēel ănōthĕr's wōe,
To hide the fault I ſee;
That mercy I to others ſhow,
That mercy ſhow to me.

In all the preceding meaſures, the accents are to be placed on even ſyllables; and every line conſidered by itſelf is more harmonious, as this rule is more ſtrictly obſerved.

Our TROCHAIC meaſures are the following.

OF THREE SYLLABLES,

conſiſting of one Trochaic foot, and a long ſyllable.

Trūĕſt lōve,
From above,
Being pure,
Will endure.

Tūmŭlt cēaſe,
Sink to peace.

OF FIVE SYLLABLES.

Lĭnnĕts ōn thĕ ſprāy.
Warble out the day.

OF SEVEN SYLLABLES.

Rēſtlĕſs mōrtăls tōil fŏr nōught;
Bliſs in vain from earth is ſought:
Bliſs, a native of the ſky,
Never wanders. Mortals, try;
There you cannot ſeek in vain;
For to ſeek her is to gain.

In theſe Trochaic meaſures, the accent is to be placed on the odd ſyllables.

DACTYLIC verſe conſiſts of a ſhort ſyllable, with one, two, or three dactylic feet, and a long ſyllable. It may be ſufficient to give a ſingle example of this meaſure, conſiſting of a ſhort ſyllable, one dactyl, and a long ſyllable.

Rĕmēmbĕr thĕ pōor,
Who hardſhips endure:
By ſharing their grief,
Afford them relief.

The ANAPESTIC meaſure may be ſeen in the following examples. The accent in this kind of verſe reſts on every third ſyllable.

OF A SINGLE ANAPEST.

Bŭt ĭn vāin
They complain.

OF TWO ANAPESTS.

Bŭt hĭs cōurăge 'găn fāil,
For no arts could avail.

OF TWO ANAPESTS, WITH AN ADDITIONAL SHORT SYLLABLE.

Thĕn hĭs cōurăge 'gän fāil hĭm,
For no arts could avail him,

OF FOUR ANAPESTS.

Măy Ĭ gōvĕrn mў pāſsĭons wĭth ābſōlŭte ſwāy,
And grow wiſer and better as life wears away.

The preceding are the ſimple forms of the different meaſures of verſe; but they are often varied by many combinations, and ſometimes by double endings, which will be readily perceived by the attentive ſtudent, without a further detail or explanation.

PUNCTUATION

IS the art of dividing a written compoſition into ſentences, or parts of ſentences, by points or ſtops, for the purpoſe of marking the different pauſes which the ſenſe, and an accurate pronunciation, require.

The Comma repreſents the ſhorteſt pauſe; the Semicolon, a pauſe double that of the comma; the Colon, double that of the ſemicolon; and the Period, double that of the colon.

In order more clearly to determine the proper application of the points, we muſt diſtinguiſh between an imperfect phraſe, a ſimple ſentence, and a compounded ſentence.

An imperfect phraſe contains no aſſertion, or does not amount to a propoſition or ſentence; as, "Therefore; in haſte; ſtudious of praiſe."

A ſimple ſentence has but one ſubject, and one finite verb, expreſſed or implied; as, "Temperance preſerves health."

A compounded ſentence has more than one ſubject, or one finite verb, either expreſſed or underſtood; or it conſiſts of two or more ſimple ſentences connected together; as, "Good nature mends and beautifies all objects;" "Virtue refines the affections, but vice debaſes them."

In a ſentence, the ſubject and the verb may be each of them accompanied with ſeveral adjuncts; as, the object, the end, the circumſtance of time, place, manner, and the like: and the ſubject or verb may be either immediately connected with them, or mediately; that is, by being connected with ſomething which is connected with ſome other, and ſo on; as, "The mind, unoccupied with uſeful knowledge, becomes a magazine of trifles and follies."

RULE I. With reſpect to a ſimple ſentence, the ſeveral words of which it conſiſts have ſo near a relation to each other, that, in general, no points are requiſite, except a full ſtop at the end of it; as, "The fear of the Lord is the beginning of wiſdom." "Every part of matter ſwarms with living creatures."

A ſimple ſentence, however, when it is a long one, and the nominative caſe is accompanied with inſeparable adjuncts, may admit of a pauſe immediately before the verb; as, "The good taſte of the preſent age, has not allowed us to neglect the cultivation of the Engliſh language;" "To be totally indifferent to praiſe or cenſure, is ſo far from being a virtue, that it is a real defect in character."

RULE II. When the connection of the different parts of a ſimple ſentence is interrupted by an imperfect phraſe, a comma is uſually introduced before the beginning, and at the end, of this phraſe; as, "I remember, with gratitude, his love and ſervices;" "His work is, *in many reſpects*, very imperfect; it is, *therefore*, not much approved." But when theſe interruptions are ſlight or unimportant, the comma is better omitted; as, "Flattery is *certainly* pernicious;" "There is *ſurely* a pleaſure in beneficence."

In the generality of compounded ſentences, there is frequent occaſion for commas; as will appear from the following view of the different occaſions to which they are adapted.

RULE III. When two or more nouns occur in the ſame conſtruction, they are parted by a comma; as, "Reaſon, virtue, anſwer one great aim;" "The huſband, wife, and children, were gone;" "They took away their furniture, clothes, and ſtock in trade;" "He is alternately ſupported by his father, his uncle, and his elder brother."

From this rule there is moſtly an exception, with regard to two nouns cloſely connected by a conjunction; as, "Virtue *and* vice form a ſtrong contraſt to each other;" "Libertines call religion bigotry *or* ſuperſtition;" "There is a natural difference between merit *and* demerit, virtue *and* vice, wiſdom *and* folly." But if the parts connected are not ſhort, a comma may be inſerted, though the conjunction is expreſſed; as, "Romances may be ſaid to be miſerable rhapſodies, or dangerous incentives to evil;" "Intemperance deſtroys the ſtrength of our bodies, and the vigour of our minds."

RULE IV. Two or more adjectives belonging to the ſame ſubſtantive are likewiſe ſeparated by commas; as, "Plain, honeſt truth wants no artificial covering;" "David was a brave, wiſe, and pious man;" "The moſt innocent pleaſures are the ſweeteſt, the moſt rational, the moſt affecting, and the moſt laſting."

But two adjectives, immediately connected by a conjunction, are not ſeparated by a comma; as, "True worth is modeſt *and* retired;" "Truth is fair *and* artleſs, ſimple *and* ſincere, uniform *and* conſiſtent;" "We muſt be wiſe *or* fooliſh; there is no medium."

RULE V. Two or more verbs, having the ſame nominative caſe, and immediately following one another, are alſo ſeparated by commas; as, "Virtue ſupports in adverſity, moderates in proſperity;" "In a letter we may adviſe, exhort, comfort, requeſt, and diſcuſs."

Two verbs immediately connected by a conjunction, are an exception to the above rule; as, "The ſtudy of natural hiſtory expands *and* elevates the mind;" "Whether we eat *or* drink, labour *or* ſleep, we ſhould be moderate."

Two or more participles are ſubject to a ſimilar rule and exception; as, "A man fearing, ſerving, and loving his Creator;" "He was happy in being loved, eſteemed, and reſpected;" "By being admired *and* flattered, we are often corrupted."

RULE VI. Two or more adverbs immediately ſucceeding one another, muſt be ſeparated by commas; as, "We are fearfully, wonderfully framed;" "Succeſs generally depends on acting prudently, ſteadily, and vigorouſly, in what we undertake."

But when two adverbs are joined by a conjunction, they are not parted by the comma; as, "Some men ſin deliberately *and* preſumptuouſly;" "There is no middle ſtate; we muſt live virtuouſly *or* vitiouſly."

RULE VII. When participles are followed by ſomething that depends on them, they are generally ſeparated from the reſt of the ſentence by a comma; as, "The king, *approving the plan*, put it in execution;" "His talents, *formed for great enterprizes*, could not fail of rendering him conſpicuous;" "All mankind compoſe one family, *aſſembled* under the eye of one common Father."

RULE VIII. When a conjunction is divided by a phraſe or ſentence from the verb to which it belongs, ſuch intervening phraſe has uſually a comma at each extremity; as, "They ſet out early, *and*, before the cloſe of the day, arrived at the deſtined place."

RULE IX. Expreſſions in a direct addreſs, are ſeparated from the reſt of the ſentence by commas; as, "My ſon, give me thy heart;" "I am obliged to you, *my friends*, for your many favours."

RULE X. The caſe abſolute, and the infinitive mode abſolute, are ſeparated by commas from the body of the ſentence; as,

"His father dying, he ſucceeded to the eſtate;" "At length, their miniſtry performed, and race well run, they left the world in peace;" "To confeſs the truth, I was much in fault."

RULE XI. Nouns in appoſition, that is, nouns added to other nouns in the ſame caſe, by way of explication or illuſtration, when accompanied with adjuncts, are ſet off by commas; as, "Paul, the apoſtle of the Gentiles, was eminent for his zeal and knowledge;" "The butterfly, child of the ſummer, flutters in the ſun."

But if ſuch nouns are ſingle, or only form a proper name, they are not divided; as, "Paul the apoſtle;" "The Emperor Antoninus wrote an excellent book."

RULE XII. Simple members of ſentences connected by comparatives, are for the moſt part diſtinguiſhed by a comma; as, "*As* the hart panteth after the water-brooks, *ſo* doth my ſoul pant after thee;" "*Better* is a dinner of herbs where love is, *than* a ſtalled ox and hatred therewith."

If the members in comparative ſentences are ſhort, the comma is in general better omitted; as, "How much *better* is it to get wiſdom *than* gold!" "Mankind act *oftener* from caprice *than* reaſon."

RULE XIII. When words are placed in oppoſition to each other, or with ſome marked variety, they require to be diſtinguiſhed by a comma; as,

"Tho' deep, yet clear; tho' gentle, yet not dull;
"Strong, without rage; without o'erflowing, full."

"Good men, in this frail, imperfect ſtate, are often found, not only in union *with*, but in oppoſition *to*, the views and conduct of one another."

Sometimes, when the word with which the laſt prepoſition agrees is ſingle, it is better to omit the comma before it; as, "Many ſtates were in alliance *with*, and under the protection *of* Rome."

The ſame rule and reſtriction muſt be applied when two or more nouns refer to the ſame prepoſition; as, "He was compoſed both under the threatening, and at the approach, *of* a cruel and lingering death;" "He was not only the king, but the father *of* his people."

RULE XIV. A remarkable expreſſion, or a ſhort obſervation, ſomewhat in the manner of a quotation, may be properly marked with a comma; as, "It hurts a man's pride to ſay, I do not know;" "Plutarch calls lying, the vice of ſlaves."

RULE XV. Relative pronouns are connective words, and generally admit a comma before them; as, "He preaches ſublimely, *who* lives a ſober, righteous, and pious life;" "There is no charm in the female ſex, *which* can ſupply the place of virtue."

But when two members are cloſely connected by a relative, reſtraining the general notion of the antecedent to a particular ſenſe, the comma ſhould be omitted; as, "A man who is of a detracting ſpirit, will miſconſtrue the moſt innocent words that can be put together."

In this example, the aſſertion is not of "a man in general," but of "a man who is of a detracting ſpirit;" and therefore they ſhould not be ſeparated.

RULE XVI. A ſimple member of a ſentence, contained within another, or following another, muſt be diſtinguiſhed by the comma; as, "Very often, while we are complaining of the vanity and the evils of human life, we make that vanity, and we increaſe thoſe evils."

If, however, the members ſucceeding each other be very cloſely connected, the comma is unneceſſary; as, "Revelation has informed us in what manner our apoſtacy aroſe."

Several verbs in the infinitive mode, having a common dependence, and ſucceeding one another, are alſo divided by commas; as, "To relieve the indigent, to comfort the afflicted, to

protect the innocent, to reward the deſerving, is a humane and noble employment."

RULE XVII. When adjuncts or circumſtances are of importance, and often when the natural order of them is inverted, they may be ſet off by commas; as, "Virtue muſt be formed and ſupported, not by unfrequent acts, but by daily and repeated exertions."

"Vices, like ſhadows, towards the evening of life, grow great and monſtrous." "Our intereſts are interwoven by threads innumerable;" "by threads innumerable, our intereſts are interwoven."

RULE XVIII. Where a verb is underſtood, a comma may often be properly introduced. This is a general rule, which, beſides compriſing ſome of the preceding rules, will apply to many caſes not determined by any of them; as, "From law ariſes ſecurity; from ſecurity, curioſity; from curioſity, knowledge." In this example, the verb "ariſes" is underſtood before "curioſity" and "knowledge;" at which words a conſiderable pauſe is neceſſary.

RULE XIX. The words *nay*, *ſo*, *hence*, *again*, *firſt*, *ſecondly*, *formerly*, *now*, *laſtly*, *once more*, *above all*, *on the contrary*, *in the next place*, *in ſhort*, and all other words and phraſes of the ſame kind, muſt be generally ſeparated from the context by a comma; as, "Remember thy beſt and firſt friend; *formerly*, the ſupporter of thy infancy, and the guide of thy childhood; *now*, the guardian of thy youth, and the hope of thy coming years." "He feared want, *hence*, he overvalued riches." "This conduct may heal the difference; *nay*, it may conſtantly prevent any in future."

"*Finally*, I ſhall only repeat what has been often juſtly ſaid."

"If the ſpring put forth no bloſſoms, in ſummer there will be no beauty, and in autumn, no fruit; *ſo*, if youth be trifled away without improvement, riper years may be contemptible, and old age miſerable."

In many of the foregoing rules and examples, great regard muſt be paid to the length of the clauſes, and the proportion which they bear to one another. An attention to the ſenſe of any paſſage, and to the clear, eaſy communication of it, will, it is preſumed, with the aid of the preceding rules, enable the ſtudent to adjuſt the proper pauſes, and the places for inſerting the points.

SEMICOLON.

The Semicolon is uſed for dividing a compounded ſentence into two or more parts, not ſo cloſely connected as thoſe which are ſeparated by a comma, nor yet ſo little dependent on each other, as thoſe which are diſtinguiſhed by a colon.

The ſemicolon is ſometimes uſed, when the preceding member of the ſentence does not of itſelf give a complete ſenſe, but depends on the following clauſe; and ſometimes when the ſenſe of that member would be complete without the concluding one; as in the following inſtances. "As the deſire of approbation, when it works according to reaſon, improves the amiable part of our ſpecies in every thing that is laudable; ſo nothing is more deſtructive to them, when it is governed by vanity and folly."

"Experience teaches us, that an entire retreat from worldly affairs, is not what religion requires; nor does it even enjoin a great retreat from them."

"Straws ſwim upon the ſurface; but pearls lie at the bottom."

"Philoſophers aſſert, that nature is unlimited in her operations; that ſhe has inexhauſtible treaſures in reſerve; that knowledge will always be progreſſive; and that all future generations will continue to make diſcoveries, of which we have not the leaſt idea."

COLON.

The Colon is uſed to divide a ſentence into two or more parts, leſs connected than thoſe which are ſeparated by a ſemicolon; but not ſo independent as ſeparate, diſtinct ſentences.

The colon may be properly applied in the three following caſes.

1. When a member of a ſentence is complete in itſelf, but followed by ſome ſupplemental remark, or further illuſtration of the ſubject; as, "Nature felt her inability to extricate herſelf from the conſequences of guilt: the goſpel reveals the plan of divine interpoſition and aid." "Nature confeſſed ſome atonement to be neceſſary: the goſpel diſcovers that the neceſſary atonement is made."

2. When ſeveral ſemicolons have preceded, and a ſtill greater pauſe is neceſſary, in order to mark the connecting or concluding ſentiment; as, "A divine legiſlator, uttering his voice from heaven; an almighty governor, ſtretching forth his arm to puniſh or reward, informing us of perpetual reſt prepared hereafter for the righteous, and of indignation and wrath awaiting the wicked: theſe are the conſiderations which overawe the world, which ſupport integrity, and check guilt."

3. The colon is commonly uſed when an example, a quotation, or a ſpeech, is introduced; as, "The ſcriptures give us an amiable repreſentation of the Deity, in theſe words: 'God is love.' "He was often heard to ſay: 'I have done with the world, and am willing to leave it.'

The propriety of uſing a colon, or ſemicolon, is ſometimes determined by a conjunction's being expreſſed or not expreſſed; as, "Do not flatter yourſelves with the hope of perfect happineſs: there is no ſuch thing in the world." "Do not flatter yourſelves with the hope of perfect happineſs; *for* there is no ſuch thing in the world."

PERIOD.

When a ſentence is ſo complete and independent, as not to be connected in conſtruction with the following ſentence, it is marked with a Period.

Some ſentences are independent of each other, both in their ſenſe and conſtruction; as, "Fear God. Honour the king. Have charity towards all men." Others are independent only in their grammatical conſtruction; as, "The Supreme Being changes not, either in his deſire to promote our happineſs, or in the plan of his adminiſtration. One light always ſhines upon us from above. One clear and direct path is always pointed out to man."

A period may ſometimes be admitted between two ſentences, though they are joined by a disjunctive or copulative conjunction. For the quality of the point does not always depend on the connective particle, but on the ſenſe and ſtructure of ſentences; as, "Recreations, though they be of an innocent kind, require ſteady government, to keep them within a due and limited province. But ſuch as are of an irregular and vitious nature, are not to be governed, but to be baniſhed from every well-regulated mind."

"He who lifts himſelf up to the obſervation and notice of the world, is, of all men, the leaſt likely to avoid cenſure. For he draws upon himſelf a thouſand eyes, that will narrowly inſpect him in every part."

The period ſhould be uſed after every abbreviated word; as, "M. S. P. S. N. B. A. D. O. S. N. S." &c.

THE DASH.

The Daſh, though often uſed improperly by haſty and incoherent writers, may be introduced with propriety, where the ſentence breaks off abruptly, where a ſignificant pauſe is re-

quired, or where there is an unexpected turn in the ſentiment; as, "If thou art he, ſo much reſpected once—but oh! how fallen! how degraded!" "If acting conformably to the will of our Creator;—if promoting the welfare of mankind around us;—if ſecuring our own happineſs;—are objects of the higheſt moment:—then are we loudly called upon, to cultivate and extend the great intereſts of religion and virtue."

"Here lies the great——Falſe marble, where?
"Nothing but ſordid duſt lies here."

Beſides the points which mark the pauſes in diſcourſe, there are others, which denote a different modulation of voice, in correſpondence with the ſenſe. Theſe are,

The Interrogative point, ?
The Exclamation point, !
The Parentheſis, ( )

INTERROGATION.

A note of interrogation is uſed at the end of an interrogative ſentence; that is, when a queſtion is aſked; as, "Who will accompany me?" "Shall we always be friends?"

Queſtions which a perſon aſks himſelf in contemplation, ought to be terminated by points of interrogation; as, "Who adorned the heavens with ſuch exquiſite beauty? At whoſe command do the planets perform their conſtant revolutions?"

A point of interrogation is improper after ſentences which are not queſtions, but only expreſſions of admiration, or of ſome other emotion.

"How many inſtances have we of chaſtity and excellence in the fair ſex!"

"With what prudence does the Son of Sirach adviſe us in the choice of our companions!"

A note of interrogation ſhould not be employed in caſes where it is only ſaid a queſtion has been aſked, and where the words are not uſed as a queſtion.

"The Cyprians aſked me, why I wept."

To give this ſentence the interrogative form, it ſhould be expreſſed thus:

"The Cyprians ſaid to me, 'Why doſt thou weep?'

EXCLAMATION.

The note of Exclamation is applied to expreſſions of ſudden emotion, ſurpriſe, joy, grief, &c. and alſo to invocations or addreſſes; as, "My friend! this conduct amazes me!" "Bleſs the Lord, O my ſoul! and forget not all his benefits!"

"Oh! had we both our humble ſtate maintain'd,
"And ſafe in peace and poverty remain'd!"

"Hear me, O Lord! for thy loving kindneſs is great."

It is difficult, in ſome caſes, to diſtinguiſh between an interrogative and an exclamatory ſentence; but a ſentence in which any wonder or admiration is expreſſed, and no anſwer either expected or implied, may be always properly terminated by a note of exclamation; as, "How much vanity in the purſuits of men!" "Who can ſufficiently expreſs the goodneſs of our Creator!" "What is more amiable than virtue!"

The interrogation and exclamation points are indeterminate as to their quantity or time, and may be equivalent in that reſpect to a ſemicolon, a colon, or a period, as the ſenſe may require. They mark an elevation of the voice.

PARENTHESIS.

A Parentheſis is a clauſe containing ſome neceſſary information, or uſeful remark, introduced into the body of a ſentence

obliquely, and which may be omitted without injuring the conſtruction; as,

"Know then this truth, (enough for man to know)
"Virtue alone is happineſs below."

"And was the ranſom paid? It was; and paid
"(What can exalt his bounty more?) for thee."

"To gain a poſthumous reputation, is to ſave four or five letters (for what is a name beſides?) from oblivion." "Know ye not, brethren, (for I ſpeak to them that know the law) how that the law hath dominion over a man as long as he liveth?"

If the incidental clauſe be ſhort, or perfectly coincide with the reſt of the ſentence, it is not proper to uſe the parenthetical characters. The following inſtances are therefore improper uſes of the parentheſis. "Speak you (who ſaw) his wonders in the deep." "Every planet (as the Creator has made nothing in vain) is moſt probably inhabited." "He found them aſleep again (for their eyes were heavy); neither knew they what to anſwer him."

The parentheſis marks a moderate depreſſion of the voice, and may be accompanied with every point which the ſenſe would require, if the parentheſis were omitted."

There are other characters which are frequently made uſe of in compoſition, and which may be explained in this place, viz.

An Apoſtrophe, marked thus ' is uſed to abbreviate or ſhorten a word; as, *'tis*, for *it is*; *tho'* for *though*; *e'en* for *even*; *judg'd* for *judged*. Its chief uſe is to ſhew the genitive caſe of nouns; as, "A man's property; a woman's ornament."

A Caret, marked thus ^ is placed where ſome word happens to be left out in writing, and inſerted over the line. This mark is alſo called a circumflex, when placed over ſome vowel of a word to denote a long ſyllable; as, "Euphrâtes."

A Hyphen - is employed in connecting compounded words; as, "Lap-dog, tea-pot, pre-exiſtence, ſelf-love, to-morrow."

It is alſo uſed when a word is divided, and the former part is written or printed at the end of one line, and the latter part at the beginning of another. In this caſe, it is placed at the end of the firſt line, not at the beginning of the ſecond.

The acute accent, marked thus ´ as, "*Fáncy*." The grave, thus ` as, "*Fàvour*."

In Engliſh, the accentual marks are only uſed in ſpelling-books and dictionaries, to mark the ſyllables which require a particular ſtreſs of the voice in pronunciation.

This ſtreſs is laid on long and ſhort ſyllables indiſcriminately. In order to diſtinguiſh the one from the other, ſome dictionary writers have placed the grave on the former, and the acute on the latter, in this manner: "Mìnor, míneral, lìvely, lívid, rìval, ríver."

The proper mark to diſtinguiſh a long ſyllable is this ¯ as, "Rōſy:" and a ſhort one this ˘ as, "Fŏlly. This laſt mark is called a breve.

A diæreſis, thus marked ¨ conſiſts of two points placed over one of the two vowels that would otherwiſe make a diphthong, and parts them into two ſyllables; as, "Creätor, coädjutor, aërial."

A Section, marked thus §, is the diviſion of a diſcourſe or chapter into leſſer parts or portions.

A Paragraph ¶ denotes the beginning of a new ſubject, or a ſentence not connected with the foregoing. This character is chiefly uſed in the Old and New Teſtament.

A Quotation " ". Two inverted commas are generally placed at the beginning of a phraſe or a paſſage, which is quoted or tranſcribed from the ſpeaker or author in his own words; and two commas, in their direct poſition, are placed at the concluſion; as,

"The proper ſtudy of mankind is man."

Crotchets or Brackets [ ] ſerve to encloſe a word or ſentence which is to be explained in a note, or the explanation itſelf, or a word or ſentence which is intended to ſupply ſome deficiency, or to rectify ſome miſtake.

An Index or Hand ☞ points out a remarkable paſſage, or ſomething that requires particular attention.

A Brace } is uſed in poetry, at the end of a triplet or three lines, which have the ſame rhyme.

Braces are alſo uſed to connect a number of words with one common term, and are merely calculated to prevent a repetition in writing or printing.

An Aſteriſk or little ſtar * directs the reader to ſome note in the margin, or at the bottom of the page. Two or three aſteriſks generally denote the omiſſion of ſome letters in a word, or of ſome bold or indelicate expreſſion, or ſome defect in the manuſcript.

An Ellipſis — is alſo uſed, when ſome letters in a word, or ſome words in a verſe, are omitted; as, "The k—ng," for "the king."

An Obeliſk, which is marked thus †, and Parallels thus ‖, together with the letters of the Alphabet, and figures, are uſed as references to the margin, or bottom of the page.

PARAGRAPHS.

It may not be improper to inſert in this place a few general directions reſpecting the diviſion of a written compoſition into paragraphs.

Different ſubjects, except they are very ſhort, or very numerous in ſmall compaſs, ſhould be ſeparated into paragraphs.

When one ſubject is continued to a conſiderable length, the larger diviſions of it ſhould be put into paragraphs. And it

will have a good effect, to form the breaks, when it can properly be done, at ſentiments of the moſt weight, or that call for peculiar attention.

The facts, premiſes, and concluſions of a ſubject, ſometimes naturally point out the ſeparations into paragraphs; and each of theſe, when of great length, will again require ſubdiviſions at their moſt diſtinctive parts.

In caſes which require a connected ſubject to be formed into ſeveral paragraphs, a ſuitable turn of expreſſion, exhibiting the connection of the broken parts, will give beauty and force to the diviſion.

DIRECTIONS RESPECTING THE USE OF CAPITAL LETTERS.

It was formerly the cuſtom to begin every noun with a capital; but as this practice was troubleſome, and gave the writing or printing a crowded and confuſed appearance, it has been diſcontinued. It is, however, very proper to begin with a capital,

1. The firſt word of every book, chapter, letter, note, or any other piece of writing.

2. The firſt word after a period; and, if the two ſentences be *totally independent*, after a note of interrogation or exclamation.

But if a number of interrogative or exclamatory ſentences are thrown into one general group; or if the conſtruction of the latter ſentences depends on the former, all of them, except the firſt, may begin with a ſmall letter; as, "How long, ye ſimple ones, will ye love ſimplicity? and the ſcorners delight in their ſcorning? and fools hate knowledge?" "Alas! how different! yet how like the ſame!"

3. The appellations of the Deity; as, "God, Jehovah, the Almighty, the Supreme Being, the Lord, Providence, the Meſſiah, the Holy Spirit."

4. Proper names of perſons, places, ſtreets, mountains, rivers, ſhips; as, "George, York, the Strand, the Alps, the Thames, the Seahorſe."

5. Adjectives derived from the proper names of places; as, "Grecian, Roman, Engliſh, French, Italian."

6. Words of particular importance; as, "The Reformation, the Reſtoration, the Revolution."

7. The firſt word of a quotation, introduced after a colon, or when it is in a direct form; as, "Always remember this ancient maxim: "Know thyſelf." "Our great Lawgiver ſays, "Take up thy croſs daily, and follow me." But when a quotation is brought in obliquely after a comma, a capital is unneceſſary; as, "Solomon obſerves, "that pride goes before deſtruction."

The firſt word of an example may alſo very properly begin with a capital; as, "Temptation proves our virtue."

8. Every ſubſtantive in the titles of books; as, "Johnſon's Dictionary of the Engliſh Language;" "Thomſon's Seaſons;" "Rollin's Ancient Hiſtory."

9. The firſt word of every line in poetry.

10. The pronoun *I*, and the interjection *O!* are written in capitals; as, "I write;" "Hear, O earth!"

Other words beſides the preceding may begin with capitals, when they are remarkably emphatical, or the principal ſubject of the compoſition.

APPENDIX:

CONTAINING

RULES AND OBSERVATIONS

FOR PROMOTING

PERSPICUITY

IN SPEAKING AND WRITING.

TO BE STUDIED

WHEN THE PUPIL HAS ACQUIRED A COMPETENT KNOWLEDGE OF

ENGLISH GRAMMAR.

COLLECTED FROM

VARIOUS WRITERS ON THE SUBJECT.

APPENDIX.

PERSPICUITY

Is the fundamental quality of ſtyle; a quality ſo eſſential in every kind of writing, that for the want of it nothing can atone. It is not to be conſidered as merely a ſort of negative virtue, or freedom from defect. It has higher merit: it is a degree of poſitive beauty. We are pleaſed with an author, we conſider him as deſerving praiſe, who frees us from all fatigue of ſearching for his meaning; who carries us through his ſubject without any embarraſſment or confuſion; whoſe ſtyle flows always like a limpid ſtream, where we ſee to the very bottom.

The ſtudy of perſpicuity requires attention, firſt, to *Single Words and Phraſes*; and then, to the *Conſtruction of Sentences*.

Perſpicuity, conſidered with reſpect to words and phraſes, requires theſe three qualities in them: *Purity*, *Propriety*, and *Preciſion*.

PURITY

Is the uſe of ſuch words or conſtructions as belong to the idiom of the language which we ſpeak, in oppoſition to words and phraſes that are *obſolete*, or *new-coined*, or *new-modelled*, or *ungrammatical*, or *not Engliſh*.

Obſolete; as, "Quoth he;" "I wiſt not;" "Erewhile." *New-coined*: "Delicateſſe," for "Delicacy;" "Politeſſe," for "Politeneſs." *New-modelled*; as, "Incumberment, connexity, martyriſed," for "Incumberance, connexion, martyred."

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PROPRIETY

Is the ſelection of ſuch words as the beſt uſage has appropriated to thoſe ideas which we intend to expreſs by them, in oppoſition to low expreſſions, and to words and phraſes which would be leſs ſignificant of the ideas that we mean to convey. Style may be pure, and yet deficient in propriety; for the words may be ill choſen, not adapted to the ſubject, nor fully expreſſive of the author's ſenſe.

To preſerve propriety, therefore, in our words and phraſes, we muſt

Avoid *low expreſſions*; ſupply *defective words*; avoid *uſing the ſame word in different ſenſes*; guard againſt *the injudicious uſe of technical phraſes*; keep clear of *double meaning*; avoid *unintelligible words*, and *all ſuch words and phraſes as are not appropriated to our meaning*.

1. *Low expreſſions*; as, "Topſy turvy, hurly burly," &c.

2. *Supply defective words.* "Arbitrary power I look upon as a greater evil than anarchy itſelf, as much as a ſavage is a happier ſtate of life than a ſlave at the oar:" It ſhould have been, "as much as the ſtate of a ſavage is happier than that of a ſlave at the oar."

It may be proper in this place to obſerve, that articles and prepoſitions are ſometimes improperly omitted; as in the following inſtances: "How immenſe the difference between the pious and prophane!" "Death is the common lot of all; of good men and bad." They ſhould have had the article and prepoſition repeated: "How immenſe the difference between the pious and the prophane!" "Death is the common lot of all; of good men and of bad."

The repetition of articles and prepoſitions is proper, when we intend to point out the objects of which we ſpeak, as diſtinguiſhed from, or contraſted with each other, and when we want that the reader's attention ſhould reſt on that diſtinction; as, "Our

ſight is at once the moſt delightful, and the moſt uſeful of all our ſenſes."

3. *In the ſame ſentence, avoid uſing the ſame word in different ſenſes.* "One may have an air *which* proceeds from a juſt ſufficiency and knowledge of the matter before him, *which* may naturally produce ſome motions of his head and body, *which* might become the bench better than the bar."

The pronoun *which* is here thrice uſed, and in three ſeveral ſenſes, whereby obſcurity is thrown over the ſentence.

"Charity expands our hearts in love to God and man: it is by the virtue of charity that the rich are bleſſed, and the poor ſupplied." In this ſentence, the word "charity" is improperly uſed in two different ſenſes; for the higheſt benevolence, and for almſgiving.

4. *Avoid the injudicious uſe of technical terms.* To inform thoſe who do not underſtand ſea phraſes, that "We tacked to the larboard, and ſtood off to ſea," would be expreſſing ourſelves very obſcurely. Technical phraſes not being in current uſe, but only the peculiar dialect of a particular claſs, we ſhould never uſe them but when we know they will be underſtood.

5. *Keep clear of double meaning or ambiguity.* The following ſentences are exceptionable in this reſpect. "As for ſuch animals as are *mortal* or noxious, we have a right to deſtroy them." "I have long ſince learned to like nothing but what you *do*." "Not *only* Jeſuits can equivocate."

6. *Avoid unintelligible words or phraſes.* "I have obſerved," ſays Steele, "that the ſuperiority among theſe coffeehouſe politi-"cians proceeds from an opinion of gallantry and faſhion." This ſentence, conſidered in itſelf, evidently conveys no meaning. Firſt, It is not ſaid whoſe opinion, their own, or that of others: Secondly, It is not ſaid what opinion, or of what ſort, favourable or unfavourable, true or falſe, but in general, "an opinion of gallantry and faſhion," which contains no definite

expreſſion of any meaning. With the joint aſſiſtance of the context, reflection, and conjecture, we ſhall perhaps conclude that the author intended to ſay: "That the rank among theſe politicians was determined by the opinion generally entertained of the rank, in point of gallantry and faſhion, that 'each of them had attained."

"This temper of mind," ſays an author, ſpeaking of humility, "keeps our underſtanding tight about us." Whether the author had any meaning in this expreſſion, or what it was, is not eaſy to determine.

Sometimes a writer runs on in a ſpecious verboſity, amuſing his reader with ſynonymous terms and identical propoſitions, well-turned periods, and high-ſounding words; but, at the ſame time, uſing thoſe words ſo indefinitely, that the reader can either affix no meaning at all to them, or may affix to them almoſt any meaning he pleaſes.

"If it is aſked," ſays a late writer, "whence ariſes the harmony or beauty of language? what are the rules for obtaining "it? the anſwer is obvious: Whatever renders a period ſweet "and pleaſant, makes it alſo graceful; a good ear is the gift "of nature, it may be much improved, but not acquired by "art; whoever is poſſeſſed of it, will ſcarcely need dry critical "precepts to enable him to judge of a true rhythmus, and melody of compoſition: juſt numbers, accurate proportions, a "muſical ſymphony, magnificent figures, and that decorum "which is the reſult of all theſe, are uniſon to the human "mind."

The following is a poetical example of the ſame ſignature, in which there is ſcarcely a glimpſe of meaning, though it was compoſed by an eminent poet.

"From harmony, from heavenly harmony,
"This univerſal frame began:
"From harmony to harmony
"Thro' all the compaſs of the notes it ran,
"The diapaſon cloſing full in man."

In general it may be ſaid, that in writings of this ſtamp, we muſt accept of ſound inſtead of ſenſe, being aſſured, that if we meet with little that can inform the judgment, we ſhall at leaſt find nothing that will offend the ear. And perhaps this is one reaſon why we paſs over ſuch ſmooth language, without ſuſpecting that it contains little or no meaning. In order to write or ſpeak clearly and intelligibly, two things are eſpecially requiſite; one, that we have clear and diſtinct ideas of our ſubject; and the other, that our words be approved ſigns of theſe ideas. That perſons who think confuſedly, ſhould expreſs themſelves obſcurely, is not to be wondered at; for embarraſſed, obſcure, and feeble ſentences, are generally, if not always, the reſult of embarraſſed, obſcure, and feeble thought: But that perſons of judgment, who are accuſtomed to ſcrutinize their ideas, and the ſignification of their words, ſhould ſometimes write without any meaning, is at firſt ſight matter of admiration. This, however, when further conſidered, appears to be an effect derived from the ſame cauſe, indiſtinctneſs of conception, and inattention to the exact import of words. The occaſions on which we are moſt apt to ſpeak and write in this unintelligible manner, are the three following.

The *firſt* is, where there is an exuberance of metaphor. Writers who are fond of the metaphoric ſtyle, are generally diſpoſed to continue it too long, and to purſue it too far: They are often miſled by a deſire of flouriſhing on the ſeveral properties of a metaphor which they have uſhered into the diſcourſe, without taking the trouble to examine whether there be any qualities in the ſubject, to which theſe properties can, with juſtice and perſpicuity, be applied. The following inſtance of this ſort of writing is from an author of conſiderable eminence. "Men "muſt acquire a very peculiar and ſtrong habit of turning their "view inwards, in order to explore the interior regions and "receſſes of the mind, the hollow caverns of deep thought, the "private ſeats of fancy, and the waſtes and wilderneſſes, as

" well as the more fruitful and cultivated tracts of this obſcure " climate." A moſt wonderful way of telling us, that it is difficult to trace the operations of the mind. The author having determined to repreſent the human mind under the metaphor of a country, hath revolved in his thoughts the various objects which might be found in a country, without conſidering whether there be any things in the mind properly analogous to theſe. Hence the ſtrange parade he makes with *regions* and *receſſes*, *hollow caverns* and *private ſeats*, *waſtes* and *wilderneſſes*, *fruitful* and *cultivated tracts*; words which, though they have a preciſe meaning as applied to country, have no definite ſignification as applied to mind.

The *ſecond* occaſion of our being apt to write unintelligibly, is that wherein the terms moſt frequently occurring denote things which are of a complicated nature, and to which the mind is not ſufficiently familiariſed. Of theſe the inſtances are numberleſs in every tongue; ſuch as, Government, church, ſtate, conſtitution, power, legiſlature, juriſdiction, &c.

The *third* and principal occaſion of unintelligible writing, is when the terms employed are very abſtract, and conſequently of very extenſive ſignification. Thus the word *lion* is more diſtinctly apprehended by the mind than the word *beaſt*, *beaſt* than *animal*, and *animal* than *being*.

The 7th and laſt rule for preſerving propriety in our words and phraſes, is, *to avoid all ſuch as are not appropriated to the ideas we mean to expreſs*. " He feels any ſorrow that can *arrive* at man;" better, " *happen* to man." " The *conſcience* of approving one's ſelf a benefactor, is the beſt recompence for being ſo:" It ſhould have been " *conſciouſneſs*." " He firmly believed the divine *precept*, 'There is not a ſparrow falls to the ground,' &c. It ſhould have been " *doctrine*."

PRECISION

Is the third requiſite of perſpicuity with reſpect to words and phraſes: It ſignifies retrenching ſuperfluities, and pruning the expreſſion, ſo as to exhibit neither more nor leſs than an exact copy of the perſon's idea who uſes it.

The words uſed to expreſs ideas may be faulty in three reſpects. 1ſt, They may either not expreſs that idea which the author intends, but ſome other which only reſembles or is a-kin to it; or, ſecondly, They may expreſs that idea, but not fully and completely; or, thirdly, They may expreſs it, together with ſomething more than is intended. Preciſion ſtands oppoſed to theſe three faults, but chiefly to the laſt. In an author's writing with *propriety*, his being free of the two former faults ſeems implied. The words which he uſes may be *proper*; that is, they may expreſs that idea which he intends, and they may expreſs it fully; but to be *preciſe*, ſignifies that they expreſs *that idea, and no more*.

The uſe and importance of preciſion may be deduced from the nature of the human mind. It never can view, clearly and diſtinctly, above one object at a time. If it muſt look at two or three together, eſpecially objects among which there is reſemblance or connection, it finds itſelf confuſed and embarraſſed. It cannot clearly perceive in what they agree, and in what they differ. Thus, were any object, ſuppoſe ſome animal, to be preſented to my view, of whoſe ſtructure I wanted to form a diſtinct notion, I would deſire all its trappings to be taken off, I would require it to be brought before me by itſelf, and to ſtand alone, that there might be nothing to divide my attention. The ſame is the caſe with words. If, when any one would inform me of his meaning, he alſo tells me more than what conveys it; if he joins foreign circumſtances to the principal object; if, by unneceſſarily varying the expreſſion, he ſhifts the point of view, and makes me ſee ſometimes the object itſelf,

and ſometimes another thing that is connected with it, he thereby obliges me to look on ſeveral objects at once, and I loſe ſight of the principal. He leads the animal he is ſhewing me, with ſo many trappings and collars, and brings ſo many of the ſame ſpecies before me, ſomewhat reſembling, and yet ſomewhat differing, that I ſee none of them clearly. When an author tells me of his hero's courage in the day of battle, the expreſſion is preciſe, and I underſtand it fully: But if, from the deſire of multiplying words, he will needs praiſe his courage and fortitude, at the moment he joins theſe words together, my idea begins to waver. He means to expreſs one quality more ſtrongly, but he is in truth expreſſing two: courage reſiſts danger; fortitude ſupports pain. The occaſion of exerting each of theſe qualities is different; and being led to think of both together, when only one of them ſhould be in my view, my view is rendered unſteady, and my conception of the object indiſtinct.

All ſubjects do not equally require preciſion. It is ſufficient on many occaſions that we have a general view of the meaning. The ſubject, perhaps, is of the known and familiar kind, and we are in no hazard of miſtaking the ſenſe of the author, though every word which he uſes be not preciſe and exact.

Many authors offend againſt this rule of *preciſion*. A conſiderable one, in deſcribing a bad action, expreſſes himſelf thus: "It is to remove a good and orderly affection, and to intro-"duce an ill or diſorderly one; to commit an action that is ill, "immoral, and unjuſt; to do ill, or to act in prejudice of "integrity, good nature, and worth."

A crowd of unmeaning or uſeleſs words is brought together by ſome authors, who, afraid of expreſſing themſelves after a common and ordinary manner, and allured by an appearance of ſplendor, ſurround every thing which they mean to ſay with a certain copious loquacity.

The great ſource of a looſe ſtyle, in oppoſition to preciſion, is the injudicious uſe of thoſe words termed *ſynonymous*. They are called ſynonymous, becauſe they agree in expreſſing one

principal idea; but for the moſt part, if not always, they expreſs it with ſome diverſity in the circumſtances.

The following inſtances ſhew a difference in meaning among words reputed ſynonymous, and point out the uſe of attending with care and ſtrictneſs, to the exact import of words.

Cuſtom, habit.—Cuſtom, reſpects the action; habit, the actor. By cuſtom, we mean the frequent repetition of the ſame act; by habit, the effect which that repetition produces on the mind or body. By the cuſtom of walking often on the ſtreets, one acquires a habit of idleneſs.

Pride, vanity.—Pride, makes us eſteem ourſelves; vanity, makes us deſire the eſteem of others. It is juſt to ſay, that a man is too proud to be vain.

Haughtineſs, diſdain.—Haughtineſs, is founded on the high opinion we entertain of ourſelves; diſdain, on the low opinion we have of others.

Only, alone.—Only, imports that there is no other of the ſame kind; alone, imports being accompanied by no other. An only child, is one who has neither brother nor ſiſter; a child alone, is one who is left by itſelf. There is a difference, therefore, in preciſe language, between theſe two phraſes: "Virtue only makes us happy;" and "Virtue alone makes us happy."

Wiſdom, prudence.—Wiſdom, leads us to ſpeak and act what is moſt proper. Prudence, prevents our ſpeaking or acting improperly.

Theſe are ſome of the numerous inſtances of words, in our language, whoſe ſignifications approach, but are not preciſely the ſame. The more the diſtinction in the meaning of ſuch words is weighed and attended to, the more clearly and forcibly ſhall we ſpeak or write. And although it may not be of much uſe, on all occaſions, to pay a great deal of attention to very nice diſtinctions, yet the foregoing inſtances ſhew the utility of ſome general care to underſtand the diſtinct import of our words.

While we are attending to preciſion, we muſt be on our guard, leſt, from the deſire of pruning too cloſely, we retrench all copiouſneſs. Hardly in any language are there two words that convey preciſely the ſame idea; a perſon thoroughly converſant in the propriety of the language, will always be able to obſerve ſomething that diſtinguiſhes them. As they are like different ſhades of the ſame colour, an accurate writer can employ them to great advantage, by uſing them ſo as to heighten and complete the object which he preſents to us. He ſupplies by one what was wanting in the other, to the force, or to the finiſhing of the image which he means to exhibit. But, in order to this end, he muſt be attentive to the choice of his words, and not employ them careleſsly, merely for the ſake of filling up a period, or of rounding and diverſifying his language, as if their ſignification were exactly the ſame, while in truth it is not. To unite together copiouſneſs and preciſion, to be full and eaſy, and at the ſame time correct and exact in the choice of every word, is no doubt one of the higheſt and moſt difficult attainments in writing.

PERSPICUITY with regard to the conſtruction of ſentences, is next to be conſidered.

Sentences, in general, ſhould not be very long, nor very ſhort; for long ones require cloſe attention to perceive clearly the connection of the ſeveral parts; and ſhort ones are apt to ſplit and break the ſenſe, and weaken the connection of thought. Yet occaſionally they may both be uſed with force and propriety; as may be ſeen in the following ſentences.

"If you look about you, and conſider the lives of others as "well as your own; if you think how few are born with ho-"nour, and how many die without name or children; how "little beauty we ſee, and how few friends we hear of; how "much poverty, and how many diſeaſes there are in the world; "you will fall down upon your knees, and inſtead of repining "at one affliction, will admire ſo many bleſſings which you

"have received from the divine hand." This is a ſentence compoſed of ſeveral members linked together, and hanging upon one another, ſo that the ſenſe of the whole is not brought out till the cloſe. The following is an example of one where the ſenſe is formed into ſhort, independent propoſitions, each complete within itſelf. "I confeſs, it was want of conſideration "that made me an author. I wrote, becauſe it amuſed me. "I corrected, becauſe it was as pleaſant to me to correct as to "write. I publiſhed, becauſe I was told I might pleaſe ſuch "as it was a credit to pleaſe."

A long ſucceſſion of either long or ſhort ſentences ſhould be carefully avoided; for the ear tires of either of them when too long continued. Whereas, by a proper mixture of long and ſhort periods, not only the ear is gratified, but animation and force are given to our ſtyle.

It is alſo of conſequence that the members of a ſentence be not too long nor diſproportionate to each other, and that the cadence, or cloſe, be not abrupt or unpleaſant. When the members of a period have a regular and proportional diviſion, and an agreeable cloſe, they are much eaſier to the voice, are better remembered, and more clearly underſtood, than when this rule is not attended to: for whatever tires the voice, and offends the ear, is apt to mar the ſtrength of the meaning, and to degrade the ſenſe of the author. And this is a ſufficient ground for paying ſome attention to the order and proportion of ſentences, and of the different parts of which they conſiſt. The following is an example of a ſentence wherein the different members are proportionally arranged.

Temple, ſpeaking ſarcaſtically of man, ſays: "But his "pride is greater than his ignorance, and what he wants in "knowledge he ſupplies by ſufficieney. When he has looked "about him as far as he can, he concludes there is no more to "be ſeen; when he is at the end of his line, he is at the bottom "of the ocean; when he has ſhot his beſt, he is ſure none ever "did, or ever can, ſhoot better, or beyond it. His own reaſon

"he holds to be the certain meaſure of truth; and his own "knowledge, of what is poſſible in nature." Here every thing is at once eaſy to the breath, grateful to the ear, and intelligible to the underſtanding. See another example of the ſame kind in the 17th and 18th verſes of the 3d chapter of the prophet Habakkuk. In the following inſtance (taken from Tillotſon) we ſhall become ſenſible of a very different effect. "This diſ-"courſe concerning the eaſineſs of the divine commands does "all along ſuppoſe and acknowledge the difficulties of the firſt "entrance upon a religious courſe; except only in thoſe perſons "who have had the happineſs to be trained up to religion by "the eaſy and inſenſible degrees of a pious and virtuous educa-"tion." Here there is ſome degree of harſhneſs and unpleaſantneſs, owing principally to this, that there is properly no more than one pauſe or reſt in the ſentence, falling betwixt the two members into which it is divided; each of which is ſo long as to occaſion a conſiderable ſtretch of the breath in pronouncing it.

With reſpect to the cadence or cloſe of a ſentence, the following inſtance may be ſufficient to ſhew the propriety of ſome attention to that part of the rule. An author ſpeaking of the Trinity, expreſſes himſelf thus: "It is a myſtery which we "firmly believe the truth of, and humbly adore the depth of." How much better would it have been by this tranſpoſition! "It "is a myſtery, the truth of which we firmly believe, and the "depth of which we humbly adore."

In order to give a ſentence this proper cloſe, the longeſt members of it, and the fulleſt words, ſhould be reſerved to the concluſion. But in the diſtribution of the members, and in the cadence of the period, as well as in ſentences themſelves, variety muſt be obſerved, for the mind ſoon tires with a frequent repetition of the ſame tone.

Though attention to the members and the cloſe of ſentences muſt not be neglected, yet it muſt alſo be kept within proper bounds. Senſe has its own harmony; and in no inſtance ſhould

perſpicuity, preciſion, or ſtrength of ſentiment, be ſacrificed to ſound. All unmeaning words, introduced merely to round the period, or fill up the melody, are great blemiſhes in writing. They are childiſh and puerile ornaments, by which a ſentence always loſes more in point of weight, than it can gain by ſuch additions to its ſound.

We now proceed to conſider the properties moſt eſſential to a perfect ſentence. They appear to be the three following. 1. *Clearneſs.* 2. *Unity.* 3. *Strength.*

CLEARNESS OF A SENTENCE.

The firſt is *Clearneſs.*

Whatever leaves the mind in any ſort of ſuſpenſe as to the meaning, ought to be avoided with great care. Obſcurity ariſes from two cauſes; either from a wrong choice of words, or a wrong arrangement of them. The choice of words and phraſes, as far as regards perſpicuity, has been already conſidered. The diſpoſition of them comes now under conſideration.

The firſt thing to be ſtudied here, is to obſerve exactly the rules of grammar; but as the grammar of our language is not comparatively extenſive, there may be an obſcure order of words, where there is no tranſgreſſion of any grammatical rule. The relations of words, or members of a period, are with us aſcertained only by the poſition in which they ſtand.

Hence a capital rule in the arrangement of ſentences is, that the words or members moſt nearly related ſhould be placed in the ſentence as near to each other as poſſible, ſo as to make their mutual relation clearly appear. It will be proper to produce ſome inſtances, in order to ſhew the importance of this rule.

1. *In the poſition of adverbs.* "The Romans underſtood liberty, *at leaſt*, as well as we." Theſe words are capable of two different ſenſes, according as the emphaſis, in reading them, is laid upon *liberty* or upon *at leaſt*. The words ſhould have

been thus arranged: "The Romans underſtood liberty as well, at leaſt, as we."

"Theiſm can only be oppoſed to polytheiſm, or atheiſm." Is it meant that theiſm is capable of nothing elſe beſides being oppoſed to polytheiſm, or atheiſm? This is what the words literally import, through the wrong placing of the adverb *only*. It ſhould have been, "Theiſm can be oppoſed only to polytheiſm, or atheiſm."

"By the pleaſures of the imagination, I mean only ſuch pleaſures as ariſe originally from ſight." When it is ſaid, "*I mean only ſuch pleaſures*," it may be remarked, that the adverb *only* is not properly ſituated. It is not intended here to qualify the word *mean*, but *ſuch pleaſures*; and therefore ſhould have been placed in as cloſe connection as poſſible with the word which it limits or qualifies. The ſtyle becomes more clear and neat, when the words are arranged thus: "By the pleaſures of the imagination, I mean ſuch pleaſures only as ariſe from ſight."

In the following ſentence, the word *more* is not in its proper place. "There is not, perhaps, any real beauty or deformity *more* in one piece of matter than another." The phraſe ought to have ſtood thus: "Beauty or deformity in one piece of matter more than in another."

2. *In the poſition of circumſtances, and of particular members.*

An author, in his diſſertation on parties, thus expreſſes himſelf: "Are theſe deſigns which any man, who is born a Briton, in any circumſtances, in any ſituation, ought to be aſhamed or afraid to avow." Here we are left at a loſs, whether theſe words, "in any circumſtances, in any ſituation," are connected with "a man born in Britain, in any circumſtances or ſituation," or with that man's "avowing his deſigns in any circumſtances or ſituation into which he may be brought." As it is probable that the latter was intended to be the meaning, the arrangement ought to have been conducted thus: "Are theſe deſigns which any man, who is born a Briton, ought

to be aſhamed or afraid, in any circumſtances, in any ſituation, to avow.

The following is another inſtance of a wrong arrangement of circumſtances. "A great ſtone that I happened to find, after a long ſearch, by the ſea-ſhore, ſerved me for an anchor." One would think that the ſearch was confined to the ſea-ſhore; but as the meaning is, that the great ſtone was found by the ſea-ſhore, the period ought to have run thus: "A great ſtone, that, after a long ſearch, I happened to find by the ſea-ſhore, ſerved me for an anchor."

It is a rule, too, never to crowd too many circumſtances together, but rather to interſperſe them in different parts of the ſentence, joined with the principal words on which they depend. For inſtance: "What I had the opportunity of mentioning to my friend, ſome time ago, in converſation, was not a new thought." Theſe two circumſtances, "*ſometime ago*," and "*in converſation*," which are here put together, would have had a better effect disjoined, thus: "What I had the opportunity, ſometime ago, of mentioning to my friend, in converſation, was not a new thought."

Here follows an example of the wrong arrangement of a member of a ſentence. "The miniſter of ſtate who grows leſs by his elevation, like a little ſtatue placed on a mighty pedeſtal, will always have his jealouſy ſtrong about him." Here, ſo far as can be gathered from the arrangement, it is doubtful whether the object introduced by way of ſimile relate to what goes before, or to what follows. The ambiguity is removed by the following order. "The miniſter of ſtate who, like a little ſtatue placed on a mighty pedeſtal, grows leſs by his elevation, will always," &c.

Words expreſſing things connected in the thought, ought to be placed as near together as poſſible, even when their ſeparation would convey no ambiguity. This will be ſeen in the following paſſages from Addiſon. "For the Engliſh are naturally fan-

" ciful, and very often diſpoſed, by that gloomineſs and me-
" lancholy of temper which is ſo frequent in our nation, to
" many wild notions and extravagancies, to which others are not
" ſo liable." Here the verb or aſſertion is, by a pretty long circumſtance, ſeparated from the ſubject to which it refers. This might have been eaſily prevented, by placing the circumſtance before the verb, thus: " For the Engliſh are naturally
" fanciful, and, by that gloomineſs and melancholy of temper
" which is ſo frequent in our nation, are often diſpoſed to many
" wild notions," &c.

" For as no mortal author, in the ordinary fate and viciſſi-
" tude of things, knows to what uſe his works may, ſome time
" or other, be applied," &c. Better thus: " For as, in the
" ordinary fate and viciſſitude of things, no mortal author
" knows to what uſe, ſome time or other, his works may be
" applied," &c.

From theſe examples, the following obſervation will occur: that a circumſtance ought never to be placed between two capital members of a period, but either between the parts of the member to which it belongs, or in ſuch a manner as will confine it to its proper member. When the ſenſe admits it, the ſooner a circumſtance is introduced, generally ſpeaking, the better, that the more important and ſignificant words may poſſeſs the laſt place, quite diſencumbered. The following ſentence is, in this reſpect, faulty. " The Emperor was ſo intent on the
" eſtabliſhment of his abſolute power in Hungary, that he ex-
" poſed the empire doubly to deſolation and ruin for the ſake of
" it." Better thus: " That, for the ſake of it, he expoſed the
" empire doubly to deſolation and ruin."

3. *In the diſpoſition of the relative pronouns* who, which, what, whoſe, *and of all thoſe particles which expreſs the connection of the parts of ſpeech with one another.*

A ſmall error in the poſition of theſe words may overcloud

the meaning of the whole ſentence; and even where the meaning is intelligible, yet where theſe relative particles are out of their proper place, we always find ſomething awkward and disjointed in the ſtructure of the ſentence. "This kind of wit," ſays an author, "was very much in vogue among our *countrymen*, about "an age or two ago, *who* did not practiſe it for any oblique "reaſon, but purely for the ſake of being witty." We are at no loſs about the meaning here; but the conſtruction would evidently be mended by diſpoſing of the circumſtance, "about an age or two ago," in ſuch a manner as not to ſeparate the relative *who* from its antecedent *our countrymen*; in this way: "About an age or two ago, this kind of wit was very much "in vogue among our countrymen, who did not practiſe it," &c.

The following paſſage is ſtill more cenſurable. "It is folly "to pretend to arm ourſelves againſt the accidents of life, by "heaping up treaſures, *which* nothing can protect us againſt, "but the good providence of our Creator." *Which* always refers grammatically to the immediately preceding ſubſtantive, which here is "treaſures." The ſentence ought to have ſtood thus: "It is folly to pretend, by heaping up treaſures, to arm "ourſelves againſt the accidents of life, which nothing can pro-"tect us againſt," &c.

With regard to relatives, it may be farther obſerved, that obſcurity often ariſes from the too frequent repetition of them, particularly of the pronouns *who* and *they*, and *them* and *theirs*, when we have occaſion to refer to different perſons; as in the following ſentence of Tillotſon. "Men look with an "evil eye upon the good that is in others, and think that their "reputation obſcures them, and their commendable qualities "ſtand in their light; and therefore they do what they can to "caſt a cloud over them, that the bright ſhining of their virtues "may not obſcure them." This is altogether careleſs writing. When we find theſe perſonal pronouns crowding too faſt upon

us, we have often no method left, but to throw the whole ſentence into ſome other form, which may avoid thoſe frequent references to perſons who have before been mentioned.

To have the relation of every word and member of a ſentence marked in the moſt proper and diſtinct manner, not only gives clearneſs to it, but makes the mind paſs ſmoothly and agreeably along all the parts of it.

UNITY OF A SENTENCE.

The SECOND quality of a perfect ſentence is its *Unity*.

In every compoſition, there is always ſome connecting principle among the parts. Some one object muſt reign and be predominant. But moſt of all, in a ſingle ſentence, is required the ſtricteſt unity. For the very nature of a ſentence implies one propoſition to be expreſſed. It may conſiſt of parts, indeed, but theſe parts muſt be ſo cloſely bound together, as to make the impreſſion upon the mind, of one object, not of many. Now, in order to preſerve this unity of a ſentence, the following rules muſt be obſerved.

1. In the *firſt* place, *During the courſe of the ſentence, the ſcene ſhould be changed as little as poſſible. We ſhould not be hurried by ſudden tranſitions from perſon to perſon, nor from ſubject to ſubject. There is commonly, in every ſentence, ſome perſon or thing, which is the governing word. This ſhould be continued ſo, if poſſible, from the beginning to the end of it.*

The following ſentence varies from this rule. "After we "came to anchor, they put me on ſhore, where I was welcom-"ed by all my friends, who received me with the greateſt kind-"neſs." In this ſentence, though the objects contained in it have a ſufficient connection with each other, yet, by this manner of repreſenting them, by ſhifting ſo often both the place and the perſon, *we* and *they*, and *I* and *who*, they appear in ſuch a diſunited view, that the ſenſe of connection is much impaired.

The ſentence is reſtored to its proper unity, by turning it after the following manner. "Having come to an anchor, I was "put on ſhore, where I was welcomed by all my friends, and "received with the greateſt kindneſs."

Here follows another inſtance of departure from the rule. "The Sultan being dangerouſly wounded, they carried him to "his tent; and upon hearing of the defeat of his troops, they "put him into a litter, which tranſported him to a place of "of ſafety, at the diſtance of about fifteen leagues." Better thus: "The Sultan being dangerouſly wounded, was carried to "his tent; and, on hearing of the defeat of his troops, put in-"to a litter, and tranſported to a place of ſafety about fifteen "leagues diſtant."

A *ſecond* rule under the head of unity, is, *Never to crowd into one ſentence, things which have ſo little connection, that they could bear to be divided into two or three ſentences.*

The violation of this rule tends ſo much to perplex and obſcure, that, of the two, it is the ſafeſt extreme, to err rather by too many ſhort ſentences, than by one that is overloaded and embarraſſed. Examples abound in authors. "Archbiſhop "Tillotſon," ſays an author, "died in this year. He was "exceedingly beloved by King William and Queen Mary, who "nominated Dr. Tenniſon, Biſhop of Lincoln, to ſucceed him." Who would expect the latter part of this ſentence to follow, in conſequence of the former? "He was exceedingly beloved by both king and queen," is the propoſition of the ſentence. We look for ſome proof of this, or at leaſt ſomething related to it, to follow; when we are on a ſudden carried off to a new propoſition.

The following ſentence is ſtill worſe. The author, ſpeaking of the Greeks under Alexander, ſays: "Their march was "through an uncultivated country, whoſe ſavage inhabitants "fared hardly, having no other riches than a breed of lean

" ſheep, whoſe fleſh was rank and unſavoury, by reaſon of " their continual feeding upon ſea-fiſh." Here the ſcene is changed upon us again and again. The march of the Greeks, the deſcription of the inhabitants through whoſe country they travelled, the account of their ſheep, and the cauſe of their ſheep being ill-taſted food, form a jumble of objects, ſlightly related to each other, which the reader cannot, without much difficulty, comprehend under one view.

Theſe examples have been taken from ſentences of no great length, yet over-crowded. Writers who deal in long ſentences, are very apt to be faulty in this article. Take, for an inſtance, the following from Temple. " The uſual acceptation takes " profit and pleaſure for two different things, and not only calls " the followers or votaries of them by the ſeveral names of buſy " and idle men; but diſtinguiſhes the faculties of the mind, that " are converſant about them, calling the operations of the firſt, " *Wiſdom*; and of the other, *Wit*; which is a Saxon word, uſed " to expreſs what the Spaniards and Italians call *Ingenio*, and " the French, *Eſprit*, both from the Latin; though I think wit " more particularly ſignifies that of poetry, as may occur in re- " marks on the Runic language." When one arrives at the end of ſuch a puzzled ſentence, he is ſurpriſed to find himſelf got to ſo great a diſtance from the object with which he at firſt ſet out.

Long, involved, and intricate ſentences, are great blemiſhes in compoſition. In writers of conſiderable correctneſs, we find a period ſometimes running out ſo far, and comprehending ſo many particulars, as to be more properly a diſcourſe than a ſentence. An author, ſpeaking of the progreſs of our language after the time of Cromwell, runs on in this manner: " To this " ſucceeded that licentiouſneſs which entered with the reſtora- " tion, and, from infecting our religion and morals, fell to " corrupt our language; which laſt was not like to be much " improved by thoſe who at that time made up the court of

" King Charles the Second; either ſuch as had followed him " in his baniſhment, or who had been altogether converſant in " the dialect of theſe times, or young men who had been edu- " cated in the ſame country: ſo that the court, which uſed to " be the ſtandard of correctneſs and propriety of ſpeech, was " then, and I think has ever ſince continued, the worſt ſchool " in England for that accompliſhment; and ſo will remain, till " better care be taken in the education of our nobility, that " they may ſet out into the world with ſome foundation of lite- " rature, in order to qualify them for patterns of politeneſs."

The author, in place of a ſentence, has here given a looſe diſſertation upon ſeveral ſubjects. How many different facts, reaſonings, and obſervations, are here preſented to the mind at once! and yet ſo linked together by the author, that they all make parts of a ſentence, which admits of no greater diviſion in pointing, than a colon between any of its members.

It may be of uſe here to give a ſpecimen of a long ſentence, broken down into ſeveral periods; by which we ſhall more clearly perceive the diſadvantage of long ſentences, and how eaſily they may be amended. Here follows the ſentence in its original form.

" Though in yeſterday's paper we ſhewed how every thing " that is great, new, or beautiful, is apt to affect the imagina- " tion with pleaſure, we muſt own, that it is impoſſible for us " to aſſign the neceſſary cauſe of this pleaſure, becauſe we know " neither the nature of an idea, nor the ſubſtance of a human " ſoul; and therefore, for want of ſuch a light, all that we can " do in ſpeculations of this kind, is, to reflect on thoſe opera- " tions of the ſoul that are moſt agreeable, and to range, under " their proper heads, what is pleaſing or diſpleaſing to the mind, " without being able to trace out the ſeveral neceſſary and effi- " cient cauſes, from whence the pleaſure or diſpleaſure ariſes."

The following amendment, beſides breaking down the period into ſeveral ſentences, exhibits ſome other uſeful alterations.

" In yeſterday's paper, we have ſhewn that every thing which " is great, new, or beautiful, is apt to affect the imagination " with pleaſure. We muſt own, that it is impoſſible for us to " aſſign the efficient cauſe of this pleaſure, becauſe we know not " the nature either of an idea, or of the human ſoul. All that " we can do, therefore, in ſpeculations of this kind, is to re- " flect on the operations of the ſoul, which are moſt agreeable, " and to range under proper heads what is pleaſing or diſplea- " ſing to the mind."

A *third* rule for preſerving the unity of ſentences, is, *to keep clear of all unneceſſary parentheſes.*

On ſome occaſions, when the ſenſe is not too long ſuſpended by them, and when they are introduced in a proper place, they may add both to the vivacity, and to the energy of the ſentence. But for the moſt part their effect is extremely bad; being a ſort of wheels within wheels, ſentences in the midſt of ſentences, the perplexed method of diſpoſing of ſome thought, which a writer wants judgment to introduce in its proper place.

STRENGTH OF A SENTENCE.

The THIRD quality of a perfect ſentence, is, *Strength.*

By this is meant ſuch a diſpoſition and management of the ſeveral words and members, as ſhall bring out the ſenſe to the beſt advantage, and give every word, and every member, its due weight and force.

A ſentence may be clear, it may alſo be compact in all its parts, or have the requiſite unity, and yet, by ſome circumſtance in the ſtructure, it may fail in that ſtrength of impreſſion, which a better management would have produced.

The *firſt* rule for promoting the ſtrength of a ſentence, is, *to prune it of all redundant words and members.*

It is a general maxim, that any words which do not add ſome importance to the meaning of a ſentence, always injure it. Care ſhould therefore be exerciſed with reſpect to ſynonymous words, expletives, circumlocutions, tautologies, and the expreſſion of unneceſſary circumſtances. The attention becomes remiſs, when words are multiplied without a correſponding multiplication of ideas. "Content with deſerving a triumph, he refuſed the ho-"nour of it;" is better language than to ſay, "Being content "with deſerving," &c.

"In the Attic commonwealth," ſays an author, "it was the "privilege and birthright of every citizen and poet, to rail aloud "and in public." Better ſimply thus: "In the attic common-"wealth, it was the privilege of every citizen to rail in public."

Another expreſſes himſelf thus: "They returned back again "to the ſame city from whence they came forth;" inſtead of, "They returned to the city whence they came." The five words, *back*, *again*, *ſame*, *from*, and *forth*, are mere expletives, that have neither uſe nor beauty, and are therefore to be regarded as encumbrances.

Some writers uſe much circumlocution in expreſſing their ideas. A conſiderable one, for ſo very ſimple a thing as a man's wounding himſelf, ſays, "To mangle, or wound, his outward "form and conſtitution, his natural limbs or body."

But, on ſome occaſions, circumlocution has a peculiar force; as in the following ſentence. "Shall not *the Judge of all the* "*earth* do right."

In the ſentences which follow, the ill effects of tautology appear.

"So it is, that I muſt be *forced* to get home, partly by "ſtealth, and partly by *force*."

"Never did Atticus ſucceed better in gaining the *univerſal* "love and eſteem of *all* men."

The ſubſequent ſentence contains ſeveral unneceſſary circumſtances. "On receiving this information, he aroſe, went out,

"ſaddled his horſe, mounted him, and rode to town." All is implied in ſaying, "On receiving this information, he rode "to town."

This manner, however, in a certain degree, is ſo ſtrongly characteriſtic of the ſimple ſtyle of remote ages, that in books of the higheſt antiquity, particularly the Bible, it is not at all ungraceful. Of this kind are the following ſcriptural phraſes. "He lifted up his voice, and wept." "He opened his mouth, "and ſaid." It is true, that, in ſtrictneſs, they are not neceſſary to the narration, but they are of ſome importance to the compoſition, as bearing the venerable ſignature of ancient ſimplicity. It may on this occaſion be further obſerved, that the language of the preſent tranſlation of the Bible ought not to be viewed in an exceptionable light, though ſome parts of it may appear to be obſolete. From univerſal admiſſion, this language has become ſo familiar and intelligible, that in all tranſcripts and alluſions, except where the ſenſe is evidently injured, it ought to be carefully preſerved. And it may alſo be juſtly remarked, that, on religious ſubjects, a frequent recurrence of ſcripture-language is attended with peculiar force and propriety.

Though it promotes the ſtrength of a ſentence, to contract a round-about method of expreſſion, and to lop off uſeleſs excreſcences, yet we ſhould avoid the extreme of pruning too cloſely; ſome leaves ſhould be left, to ſhelter and ſurround the fruit. Even ſynonymous expreſſions may on ſome occaſions be uſed with propriety. One is, when an obſcurer term, which we cannot well avoid employing, needs to be explained by one that is clearer. The other is, when the language of the emotions is exhibited. Emotion naturally dwells on its object; and when the reader alſo feels intereſted, repetition and ſynonymy have frequently an agreeable effect.

After removing ſuperfluities, the *ſecond* direction for promoting the ſtrength of a ſentence, is, *to attend particularly to the*

uſe of copulatives, relatives, and all the particles employed for tranſition and connection.

Theſe little words, *but*, *and*, *or*, *which*, *whoſe*, *where*, *then*, *therefore*, *becauſe*, &c. are frequently the moſt important words of any; they are the joints or hinges upon which all ſentences turn, and, of courſe, much of their ſtrength muſt depend upon ſuch particles. The varieties in uſing them are, indeed, ſo many, that no particular ſyſtem of rules reſpecting them can be given. Some obſervations, tending to illuſtrate the rule, may, however, be mentioned.

What is called ſplitting of particles, or ſeparating a prepoſition from the noun which it governs, is to be avoided. As if I ſhould ſay, "Though virtue borrows no aſſiſtance from, yet "it may often be accompanied by, the advantages of fortune." Here, we are put to a ſtand in thought, being obliged to reſt a little on the prepoſition by itſelf, which, at the ſame time, carries no ſignificancy, till it is joined to its proper ſubſtantive-noun.

Some writers needleſsly multiply demonſtrative and relative particles, by the frequent uſe of ſuch phraſeology as this: "There is nothing which diſguſts us ſooner than the empty "pomp of language." In introducing a ſubject, or laying down a propoſition, to which we demand particular attention, this ſort of ſtyle is very proper, but, on common occaſions, it is better to expreſs ourſelves more ſimply and ſhortly: "Nothing "diſguſts us ſooner than the empty pomp of language."

Other writers make a practice of omitting the relative, where they think the meaning can be underſtood without it; as, "The "man I love;" "The dominions we poſſeſſed, and the con- "queſts we made." But though this elliptical ſtyle be intelligible, and is allowable in converſation and epiſtolary writing, yet, in all writings of a ſerious and dignified kind, it ought to be avoided. There, the relative ſhould always be inſerted in its proper place, and the conſtruction filled up. "The man "whom I love." "The dominions which we poſſeſſed, and "the conqueſts which we made."

With regard to the copulative particle *and*, which occurs ſo frequently in all kinds of compoſition, ſeveral obſervations are to be made. Firſt, It is evident, that the unneceſſary repetition of it enfeebles ſtyle. The following ſentence, from Temple, will ſerve for an inſtance. He is ſpeaking of the refinement of the French language: "The academy ſet up Cardinal Richelieu, to amuſe the wits of that age *and* country, *and* divert "them from raking into his politics *and* miniſtry, brought this "into vogue; *and* the French wits have, for this laſt age, been "wholly turned to the refinement of their ſtyle *and* language; "*and*, indeed, with ſuch ſucceſs, that it can hardly be equalled, "*and* runs equally through their verſe *and* their proſe." Here are no fewer than eight *ands* in one ſentence. Some writers often make their ſentences drag in this manner, by a careleſs multiplication of copulatives.

But, in the next place, it is worthy obſervation, that though the natural uſe of the conjunction *and* be to join objects together, yet, in fact, by dropping the conjunction, we often mark a cloſer connection, a quicker ſucceſſion of objects, than when it is inſerted between them. "I came, I ſaw, I conquered," expreſſes with more force the rapidity and quick ſucceſſion of conqueſt, than if connecting particles had been uſed. See Exodus, xv. 10.

On the other hand, when we ſeek to prevent a quick tranſition from one object to another, when we are making ſome enumeration, in which we wiſh that the objects ſhould appear as diſtinct from each other as poſſible, and that the mind ſhould reſt, for a moment, on each object by itſelf; in this caſe, copulatives may be multiplied with peculiar advantage. As when an author ſays, "Such a man might fall a victim to power; but truth, and reaſon, and liberty, would fall with him." Obſerve, in the following enumeration made by the Apoſtle Paul, what additional weight and diſtinctneſs is given each particular, by the repetition of a conjunction. "I am per-"ſuaded that neither death, nor life, nor angels, nor princi-

" palities, nor powers, nor things preſent, nor things to come, " nor heighth, nor depth, nor any other creature, ſhall be able " to ſeparate us from the love of God."

As connective particles are the hinges, tacks, and pins, by which the words in the ſame clauſe, the clauſes in the ſame member, the members in the ſame ſentence, and even the ſentences in the ſame diſcourſe, are united together, and their relations ſuggeſted, ſo they ſhould not be either too frequently repeated, awkwardly expoſed to view, or made up of polyſyllables, when ſhorter would as well convey our meaning. *Notwithſtanding that, inſomuch that, foraſmuch as, furthermore,* &c. are tedious words, which tend to overload and perplex a ſentence.

A *third* rule for promoting the ſtrength of a ſentence, is, *to diſpoſe of the capital word, or words, in that place of the ſentence, where they will make the fulleſt impreſſion.*

That ſuch capital words there are in every ſentence, on which the meaning principally reſts, every one muſt ſee; and that theſe words ſhould poſſeſs a conſpicuous and diſtinguiſhed place, is equally plain. For the moſt part, with us, the important words are placed in the beginning of the ſentence. So in the following paſſages. " Silver and gold have I none; but ſuch " as I have, give I unto thee," &c. " Your fathers, where are " they? and the prophets, do they live for ever?"

Sometimes, however, when we intend to give weight to a ſentence, it is of advantage to ſuſpend the meaning for a little, and then bring it out full at the cloſe. " Thus," ſays an author, " on whatever ſide we contemplate this ancient writer, what " principally ſtrikes us, is his wonderful invention."

To accompliſh this end, of placing the capital words in a conſpicuous part of the ſentence, the natural order of our language muſt ſometimes be inverted. According to this natural order, the nominative has the firſt place, the verb the ſecond, and the objective, if it be an active verb that is employed, has

the third. Circumſtances follow the nominative, the verb, or the objective, as they happen to belong to either of them. "Diana of the Epheſians is great," is the natural order of the ſentence. But its ſtrength is increaſed by inverſion, thus: "Great is Diana of the Epheſians." "I profeſs, in the ſin-"cerity of my heart," &c. is the natural order of a circumſtance. Inverted, thus: "In the ſincerity of my heart, I pro-"feſs," &c.

Some authors greatly practiſe inverſion; others write moſtly in a natural ſtyle. Each method has its advantages. The inverted, poſſeſſes ſtrength, dignity, and variety: the other, more nature, eaſe, and ſimplicity. We ſhall give an inſtance of each method, taken from writers of conſiderable eminence. The firſt is of the inverted order. The author is ſpeaking of the miſery of vice. "This, as to the complete immoral ſtate, "is, what of their own accord, men readily remark. Where "there is this abſolute degeneracy, this total apoſtacy from all "candour, truſt, or equity, there are few who do not ſee and "acknowledge the miſery which is conſequent. Seldom is the "caſe miſconſtrued, when at worſt. The misfortune is, that "we look not on this depravity, nor conſider how it ſtands, in "leſs degrees. As if, to be abſolutely immoral, were, indeed, "the greateſt miſery; but to be ſo in a little degree, ſhould be no "miſery or harm at all. Which, to allow, is juſt as reaſonable "as to own, that it is the greateſt ill of a body to be in the ut-"moſt manner maimed or diſtorted, but that to loſe the uſe on-"ly of one limb, or to be impaired in ſome ſingle organ or "member, is no ill worthy the leaſt notice." Here is no violence done to the language, though there are many inverſions.

The following is an example of natural conſtruction. "Our "ſight is the moſt perfect, and moſt delightful of all our ſenſes. "It fills the mind with the largeſt variety of ideas, converſes "with its objects at the greateſt diſtance, and continues the "longeſt in action, without being tired, or ſatiated with its pro-"per enjoyments. The ſenſe of feeling can, indeed, give us a

" notion of extenſion, ſhape, and all other ideas that enter at " the eye, except colours; but, at the ſame time, it is very " much ſtraitened and confined in its operations," &c.

But, whether we practiſe inverſion or not, and in whatever part of the ſentence we diſpoſe of the capital words, it is always a point of conſequence, that theſe capital words ſhall ſtand clear and diſentangled from any other words that would clog them. Thus, when there are any circumſtances of time, place, or other limitations, which the principal object of our ſentence requires to have connected with it, we muſt take care to diſpoſe of them, ſo as not to cloud that principal object, nor to bury it under a load of circumſtances. This will be made clearer by an example. " If, whilſt they profeſs only to pleaſe, they ſecretly " adviſe, and give inſtruction, they may now, perhaps, as well " as formerly, be eſteemed, with juſtice, the beſt and moſt ho- " nourable among authors." This is a well conſtructed ſentence. It contains a great many circumſtances and adverbs, neceſſary to qualify the meaning; *only*, *ſecretly*, *as well*, *perhaps*, *now*, *with juſtice*, *formerly*; yet theſe are placed ſo properly, as neither to embarraſs, nor weaken the ſentence; while that which is the capital object in it, viz. " being juſtly eſteemed the beſt and moſt honourable among authors," comes out in the concluſion clear and detached, and poſſeſſes its proper place. See, now, what would have been the effect of a different arrangement: " If, whilſt they profeſs to pleaſe only, they adviſe " and give inſtruction ſecretly, they may be eſteemed the beſt " and moſt honourable among authors, with juſtice, perhaps, " now as well as formerly." Here we have preciſely the ſame words, and the ſame ſenſe; but, by means of the circumſtances being ſo intermingled as to clog the capital words, the whole becomes feeble and perplexed.

A *fourth* rule for promoting the ſtrength of ſentences, is, *that a weaker aſſertion or propoſition ſhould never come after a*

ſtronger one; and that, when our ſentence conſiſts of two members, the longeſt ſhould, generally, be the concluding one.

Thus: To ſay, "When our paſſions have forſaken us, we "flatter ourſelves with the belief that we have forſaken them," is both more eaſy and more clear, than to begin with the longeſt part of the propoſition: "We flatter ourſelves with the belief "that we have forſaken our paſſions, when they have forſaken "us."

In general, it is agreeable to find a ſentence riſing upon us, and growing in its importance to the very laſt word, when this conſtruction can be managed without affectation. "If we riſe "yet higher," ſays Addiſon, "and conſider the fixed ſtars as "ſo many oceans of flame, that are each of them attended with "a different ſet of planets; and ſtill diſcover new firmaments "and new lights, that are ſunk farther in thoſe unfathomable "depths of æther; we are loſt in ſuch a labyrinth of ſuns and "worlds, and confounded with the magnificence and immen-"ſity of nature."

A *fifth* rule for the ſtrength of ſentences, is, *to avoid concluding them with an adverb, a prepoſition, or any inconſiderable word.*

Agreeably to this rule, we ſhould not conclude with any of thoſe particles, which mark the caſes of nouns, *of, to, from, with, by.* For inſtance, it is a great deal better to ſay, "A-"varice is a crime of which wiſe men are often guilty," than to ſay, "Avarice is a crime, which wiſe men are often guilty "of." This is a phraſeology which all correct writers ſhun; and with reaſon. For as the mind cannot avoid reſting, for a little, on the import of the word which cloſes the ſentence, it muſt be diſagreeable to be left pauſing on a word, which does not, by itſelf, produce any idea.

For the ſame reaſon, verbs which are uſed in a compound ſenſe, with ſome of theſe prepoſitions, are, though not ſo bad, yet ſtill not ſo proper concluſions of a period: ſuch as, *bring*

about, lay hold of, come over to, clear up, and many other of this kind: inſtead of which, if we can employ a ſimple verb, it always terminates the ſentence with more ſtrength. Even the pronoun *it* ſhould, if poſſible, be avoided in the concluſion; more eſpecially when it is joined with ſome of the prepoſitions; as, *with it, in it, to it.* We ſhall be ſenſible of this in the following ſentence. "There is not, in my opinion, a more plea-"ſing and triumphant conſideration in religion, than this, of "the perpetual progreſs which the ſoul makes towards the per-"fection of its nature, without ever arriving at a period *in it.*" How much more agreeable the ſentence, if it had been ſo conſtructed as to cloſe with the word, *period!*

Beſides particles and pronouns, any phraſe, which expreſſes a circumſtance only, always appears badly in the rear of a ſentence. We may judge of this by the following paſſage: "Let "me therefore conclude by repeating, that diviſion has cauſed "all the miſchief we lament; that union alone can retrieve it; "and that a great advance towards this union, was the coalition "of parties, ſo happily begun, ſo ſucceſsfully carried on, and "of late ſo unaccountably neglected; to ſay no worſe." This laſt phraſe, "to ſay no worſe," occaſions a falling off at the end. The proper diſpoſition of ſuch circumſtances in a ſentence, requires attention, in order to adjuſt them ſo as ſhall conſiſt equally with the perſpicuity and the ſtrength of the period. Though neceſſary parts, they are, however, like unſhapely ſtones in a building, which try the ſkill of an artiſt, where to place them with the leaſt offence. But it muſt be remembered, that the cloſe is always an unſuitable place for them. Notwithſtanding what has been ſaid againſt concluding a period with an adverb, &c. this muſt not be underſtood to refer to ſuch words, when the ſtreſs and ſignificancy of the ſentence reſt chiefly upon them. In this caſe, they are not to be conſidered as circumſtances, but as the principal objects; as in the following ſentence. "In their proſperity, my friends ſhall never hear of

"me; in their adverſity, always." Here, "*never*" and "*always*" being emphatical words, were to be ſo placed as to make a ſtrong impreſſion.

A *ſixth* rule relating to the ſtrength of a ſentence, is, *that, in the members of a ſentence, where two things are* compared *or* contraſted *to one another; where either a reſemblance or an oppoſition is intended to be expreſſed; ſome reſemblance, in the language and conſtruction, ſhould be preſerved. For when the things themſelves correſpond to each other, we naturally expect to find the words correſponding too.*

Thus: When it is ſaid, "The wiſe man is happy when he "gains his own approbation; the fool, when he recommends "himſelf to the applauſe of thoſe about him;" the oppoſition would have been more complete, if it had been expreſſed thus: "The wiſe man is happy when he gains his own approbation; "the fool, when he gains that of others."

"A friend exaggerates a man's virtues; an enemy inflames "his crimes." Better thus: "A friend exaggerates a man's "virtues; an enemy, his crimes."

FIGURES OF SPEECH.

As figurative language ſometimes contributes to the ſtrength of ſentences, it may be proper to enumerate the principal figures, and to give them ſome general explanation.

In general, Figures of Speech imply ſome departure from ſimplicity of expreſſion; the idea which we mean to convey is expreſſed in a particular manner, and with ſome circumſtance added, which is deſigned to render the impreſſion more ſtrong and vivid. When I ſay, for inſtance, "That a good man enjoys "comfort in the midſt of adverſity;" I juſt expreſs my thought in the ſimpleſt manner poſſible: But when I ſay, "To the up-"right there ariſeth light in darkneſs;" the ſame ſentiment is expreſſed in a figurative ſtyle; a new circumſtance is introduced; "light" is put in the place of "comfort," and "darkneſs" is

uſed to ſuggeſt the idea of "adverſity." In the ſame manner, to ſay, "It is impoſſible, by any ſearch we can make, to ex-"plore the Divine Nature fully," is to make a ſimple propoſition: But when we ſay, "Canſt thou, by ſearching, find out "the Lord? Canſt thou find out the Almighty to perfection? "It is high as heaven, what canſt thou do? deeper than hell, "what canſt thou know?" this introduces a figure into ſtyle; the propoſition being not only expreſſed, but admiration and aſtoniſhment being expreſſed together with it.

But, though figures imply a deviation from what may be reckoned the moſt ſimple form of ſpeech, we are not thence to conclude, that they imply any thing uncommon, or unnatural. On many occaſions, they are both the moſt natural, and the moſt common method of uttering our ſentiments. It would be very difficult to compoſe any diſcourſe without uſing them often; nay, there are few ſentences of any length, in which ſome expreſſion or other, that may be termed a figure, does not occur. This being the caſe, we may ſee the importance of ſome attention, in order to underſtand their nature and uſe.

At the firſt riſe of language, men would begin with giving names to the different objects which they diſcerned, or thought of. This ſtock of words would, at the beginning, be very ſmall. According as men's ideas multiplied, and their acquaintance with objects increaſed, their ſtore of names and words would increaſe alſo. But to the vaſt variety of objects and ideas, no language is adequate. No language is ſo copious, as to have a ſeparate word for every ſeparate idea. Men naturally ſought to abridge this labour of multiplying words without end; and, in order to lay leſs burden on their memories, made one word, which they had already appropriated to a certain idea or object, ſtand alſo for ſome other idea or object, between which and the primary one, they found, or fancied, ſome relation. The names of ſenſible objects, were the words moſt early introduced; and were, by degrees, extended to thoſe mental objects of which men had more obſcure conceptions, and to which they found it

more difficult to aſſign diſtinct names. They borrowed, therefore, the name of ſome ſenſible idea, where their imagination found ſome affinity. Thus, we ſpeak of a *piercing* judgment, and a *clear* head; a *ſoft* or a *hard* heart; a *rough* or a *ſmooth* behaviour. We ſay, *inflamed* by anger, *warmed* by love, *ſwelled* with pride, *melted* into grief; and theſe are almoſt the only ſignificant words which we have for ſuch ideas.

The principal advantages of figures of ſpeech are the two following.

Firſt, They enrich language, and render it more copious. By their means, words and phraſes are multiplied for expreſſing all ſorts of ideas.

Secondly, They give us, frequently, a much clearer and more ſtriking view of the principal object, than we could have, if it were expreſſed in ſimple terms, and diveſted of its acceſſory idea. By a well choſen figure, even conviction is aſſiſted, and the impreſſion of a truth upon the mind, made more lively and forcible than it would otherwiſe be. As in the following illuſtration of Young: "When we dip too deep in pleaſure, we always ſtir "a ſediment that renders it impure and noxious." Or in this inſtance: "A heart boiling with violent paſſions, will always "ſend up infatuating fumes to the head." An image that preſents ſo much congruity between a moral and a ſenſible idea, ſerves, like an argument from analogy, to enforce what the author aſſerts, and to induce belief.

Having conſidered the general nature of figures of ſpeech, we proceed next to particularize ſuch of them as are of the moſt importance; viz. Metaphor, Allegory, Compariſon, Metonymy, Synecdoche, Perſonification, Apoſtrophe, Antitheſis, Interrogation, Exclamation, Amplification or Climax.

A *Metaphor* is a figure founded entirely on the reſemblance which one object bears to another. Hence, it is much allied to ſimile or compariſon; and is indeed no other than a compariſon, expreſſed in an abridged form. When I ſay of ſome great miniſter, "That he upholds the ſtate, like a pillar which ſupports

"the weight of a whole edifice," I fairly make a compariſon; But when I ſay of ſuch a miniſter, "That he is the pillar of the "ſtate," it is now become a metaphor. In the latter caſe, the compariſon betwixt the miniſter and a pillar, is made in the mind; but is expreſſed without any of the words that denote compariſon.

The following are examples of metaphor, taken from ſcripture. "I will be unto her a wall of fire round about, and will "be the glory in the midſt of her." "Thou art my rock and "my fortreſs." "Thy word is a lamp to my feet, and a light "to my path."

Here follow ſome of the rules to be obſerved in the uſe of metaphors.

1. *Figures and metaphors ſhould, on no occaſion, be ſtuck on too profuſely; and never ſhould be ſuch as refuſe to accord with the ſtrain of our ſentiment.* The latter part of the following paſſage, from a late hiſtorian, is in this reſpect very exceptionable. He is giving an account of the famous act of parliament againſt irregular marriages in England. "The bill," ſays he, "underwent a great number of alterations and amendments, "which were not effected without violent conteſt. At length, "however, it was floated through both houſes, on the tide of a "great majority, and ſteered into the ſafe harbour of royal ap-"probation."

2. Care ſhould be taken that *the reſemblance, which is the foundation of the metaphor, be clear and perſpicuous, not far-fetched, nor difficult to diſcover.* The tranſgreſſion of this rule makes what are called harſh or forced metaphors, which are diſpleaſing, becauſe they puzzle the reader, and, inſtead of illuſtrating the thought, render it perplexed and intricate.

3. In the third place, it muſt be carefully attended to, in the conduct of metaphors, *never to jumble metaphorical and plain language together.* An author, addreſſing himſelf to the king, ſays;

"To thee the world its preſent homage pays:
"The *harveſt* early, but mature the *praiſe*."

It is plain, that, had not the rhyme miſled him to the choice of an improper phraſe, he would have ſaid,

" The *harveſt* early, but mature the *crop*."

And ſo would have continued the figure which he had begun. Whereas, by dropping it unfiniſhed, and by employing the literal word " praiſe," when we were expecting ſomething that related to the harveſt, the figure is broken, and the two members of the ſentence have no ſuitable correſpondence with each other.

We ſhould avoid making two inconſiſtent metaphors meet on one object. This is what is called *mixed* metaphor, and is indeed one of the greateſt miſapplications of this figure. One may be "*ſheltered* under the patronage of a great man;" but it were wrong to ſay, "*ſheltered* under the maſk of diſſimulation;" as a maſk conceals, but does not ſhelter. Addiſon, in his letter from Italy, ſays;

" I bridle in my ſtruggling muſe with pain,
" That longs to launch into a bolder ſtrain."

The muſe, figured as a horſe, may be bridled; but when we ſpeak of launching, we make it a ſhip; and, by no force of imagination, can it be ſuppoſed both a horſe and a ſhip at one moment; *bridled*, to hinder it from *launching*.

The ſame author, elſewhere, ſays, " There is not a ſingle " view of human nature, which is not ſufficient to *extinguiſh* the " *ſeeds* of pride." Obſerve the incoherence of the things here joined together, making a view *extinguiſh*, and extinguiſh *ſeeds*.

As metaphors ought never to be mixed, ſo they ſhould not be crowded together on the ſame object: for the mind has difficulty in paſſing readily through many different views given it, in quick ſucceſſion, of the ſame object.

The *laſt* rule concerning metaphors, is, *that they be not too far purſued*. If the reſemblance, on which the figure is founded, be long dwelt upon, and carried into all its minute circum-

ſtances, we tire the reader, who ſoon wearies of this ſtretch of fancy; and we render our diſcourſe obſcure. This is called, *ſtraining a metaphor*. Authors of a lively and ſtrong imagination are apt to run into this exuberance of metaphor. When they hit upon a figure that pleaſes them, they are loth to part with it, and frequently continue it ſo long as to become tedious and intricate. We may obſerve, for inſtance, how the following metaphor is ſpun out.

" Thy thoughts are vagabonds; all outward bound,
" 'Midſt ſands, and rocks, and ſtorms, to cruize for pleaſure:
" If gain'd, dear bought; and better miſs'd than gain'd.
" Fancy and ſenſe, from an infected ſhore,
" Thy cargo brings; and peſtilence the prize;
" Then ſuch the thirſt, inſatiable thirſt,
" By fond indulgence but inflamed the more,
" Fancy ſtill cruizes, when poor ſenſe is tired."

An *Allegory* may be regarded as a metaphor continued; ſince it is the repreſentation of ſome one thing by another that reſembles it, and which is made to ſtand for it. We may take from the ſcriptures a very fine example of an allegory, in the 80th pſalm; where the people of Iſrael are repreſented under the image of a vine, and the figure is carried throughout with great exactneſs and beauty. " Thou haſt brought a vine out of E-
" gypt; thou haſt caſt out the heathen, and planted it: Thou
" preparedſt room before it; and didſt cauſe it to take deep root,
" and it filled the land. The hills were covered with the ſha-
" dow of it; and the boughs thereof were like the goodly ce-
" dars. She ſent out her boughs into the ſea, and her branches
" into the river. Why haſt thou broken down her hedges, ſo
" that all they which paſs by the way do pluck her? The
" boar out of the wood doth waſte it; and the wild beaſt of the
" field doth devour it. Return, we beſeech thee, O God of
" Hoſts, look down from heaven, and behold, and viſit this
" vine!" See alſo Ezekiel, xvii. 22—24.

The firſt and principal requiſite in the conduct of an allegory, is, *that the figurative and the literal meaning be not mixed inconſiſtently together*. Indeed, all the rules that were given for metaphors, may alſo be applied to allegories, on account of the affinity they bear to each other. The only material difference between them, beſides the one being ſhort, and the other being prolonged, is, that a metaphor always explains itſelf by the words that are connected with it in their proper and natural meaning; as when I ſay, "Achilles was a lion;" an "able miniſter is the pillar of the ſtate:" the "lion" and the "pillar" are ſufficiently interpreted by the mention of "Achilles" and and the "miniſter," which I join to them; but an allegory is, or may be, allowed to ſtand more diſconnected with the literal meaning, the interpretation not ſo directly pointed out, but left to our own reflection.

Allegories were a favourite method of delivering inſtructions in ancient times; for what we call fables or parables are no other than allegories. By words and actions attributed to beaſts or inanimate objects, the diſpoſitions of men were figured; and what we call the moral, is the unfigured ſenſe or meaning of the allegory.

A *Compariſon* or *Simile*, is, when the reſemblance between two objects is *expreſſed in form*, and generally purſued more fully than the nature of a metaphor admits; as when it is ſaid, "The actions of princes are *like* thoſe great rivers, the courſe "of which every one beholds, but their ſprings have been ſeen "by few." "As the mountains are round about Jeruſalem, "ſo the Lord is round about his people." "Behold, how "good and how pleaſant it is for brethren to dwell together in "unity. It is like the precious ointment, &c. and as the dew "that deſcended upon the mountains of Zion," &c.

The advantage of this figure ariſes from the illuſtration which the ſimile employed gives to the principal object; from the clearer view of it which it preſents; or the more ſtrong impreſſion of it which it ſtamps upon the mind. Obſerve the effect of it in

the following inſtance: The author is explaining the diſtinction between the powers of ſenſe and imagination in the human mind. "As wax," ſays he, "would not be adequate to the purpoſe "of ſignature, if it had not the power to retain as well as to re-"ceive the impreſſion, the ſame holds of the ſoul with reſpect to "ſenſe and imagination. Senſe is its receptive power; imagi-"nation, its retentive. Had it ſenſe without imagination, it "would not be as wax, but as water, where, though all im-"preſſions be inſtantly made, yet as ſoon as they are made, "they are inſtantly loſt.

In compariſons of this nature, the underſtanding is concerned much more than the fancy: and therefore the rules to be obſerved, with reſpect to them, are, that they be clear, and that they be uſeful; that they tend to render our conception of the principal object more diſtinct; and that they do not lead our view aſide, and bewilder it with any falſe light. We ſhould always remember that ſimiles are not arguments: however apt they may be, they do no more than explain the writer's ſentiments; they do not prove them to be founded in truth.

Compariſons ought not to be founded on likeneſſes which are too faint and remote. For theſe, in place of aſſiſting, ſtrain the mind to comprehend them, and throw no light upon the ſubject. It is alſo to be obſerved, that a compariſon which, in the principal circumſtances, carries a ſufficiently near reſemblance, may become unnatural and obſcure, if puſhed too far. Nothing is more oppoſite to the deſign of this figure, than to hunt after a great number of coincidences in minute points, merely to ſhew how far the writer's ingenuity can ſtretch the reſemblance.

A *Metonymy* is founded on the ſeveral relations, of cauſe and effect, container and contained, ſign and thing ſignified. When we ſay: "They read Milton," the cauſe is put inſtead of the effect; meaning "Milton's works." On the other hand, when it is ſaid, "Grey hairs ſhould be reſpected," we put the effect for the cauſe, meaning by "grey hairs," *old age*. "The

kettle boils," is a phraſe where the name of the container is ſubſtituted for that of the thing contained. "To aſſume the ſceptre," is a common expreſſion for entering on royal authority; the ſign being put for the thing ſignified.

When the whole is put for a part, or a part for the whole; a genus for a ſpecies, or a ſpecies for a genus; in general, when any thing leſs, or any thing more, is put for the preciſe object meant; the figure is then called a *Synecdoche* or *Comprehenſion*. It is very common, for inſtance, to deſcribe a whole object by ſome remarkable part of it; as when we ſay: "A fleet of twenty "*ſail*," in the place of "*ſhips*;" when we uſe the "*head*" for the "*perſon*," the "*waves*" for the "*ſea*." In like manner, an attribute may be put for a ſubject: as, "Youth" for the "young," the "deep" for the "ſea;" and ſometimes a ſubject for its attribute.

Perſonification, or *Proſopopœa*, is that figure by which we attribute life and action to inanimate objects. The uſe of this figure is very natural and extenſive: there is a wonderful pronenes in human nature under emotion to animate all objects. When we ſay, "The ground *thirſts* for rain," or, "The earth *ſmiles* with plenty;" when we ſpeak of "Ambition's being *reſtleſs*," or "a diſeaſe being *deceitful*;" ſuch expreſſions ſhew the facility with which the mind can accommodate the properties of living creatures to things that are inanimate, or to abſtract conceptions of its own forming. The following are ſtriking examples from the ſcriptures: "When Iſrael went out of E-"gypt, the houſe of Judah from a people of ſtrange language; "the ſea ſaw it, and fled; Jordan was driven back. The "mountains ſkipped like rams, and the little hills like lambs. "What ailed thee, O thou ſea! that thou fleddeſt? Thou Jor-"dan, that thou waſt driven back? Ye mountains, that ye "ſkipped like rams; and ye little hills, like lambs? Tremble, "thou earth, at the preſence of the Lord, at the preſence of the "God of Jacob."

" The wilderneſs and the ſolitary place ſhall be glad for " them; and the deſert ſhall rejoice and bloſſom as the roſe."

Apoſtrophe, is a turning off from the regular courſe of the ſubject to addreſs ſome perſon or thing: as, " Death is ſwal- " lowed up in victory. O death! where is thy ſting? O grave! " where is thy victory?"

The following is an inſtance of perſonification and apoſtrophe united: " O thou ſword of the Lord! how long will it be ere " thou be quiet? put thyſelf up into thy ſcabbard, reſt and be " ſtill? How can it be quiet, ſeeing the Lord hath given it a " charge againſt Aſkelon, and againſt the ſea-ſhore? there hath " he appointed it." See alſo an extraordinary example of theſe figures, in the 14th chapter of Iſaiah, from the 4th to the 19th verſe, where the prophet deſcribes the fall of the Aſſyrian empire.

The next figure in order, is *Antitheſis*. As compariſon is founded on the reſemblance, ſo antitheſis on the contraſt or oppoſition of two objects. Contraſt has always this effect, to make each of the contraſted objects appear in the ſtronger light. White, for inſtance, never appears ſo bright as when it is oppoſed to black; and when both are viewed together. An author, in his defence of a friend againſt the charge of murder, expreſſes himſelf thus: " Can you believe that the perſon whom " he ſcrupled to ſlay, when he might have done ſo with full juſ- " tice, in a convenient place, at a proper time, with ſecure im- " punity; he made no ſcruple to murder againſt juſtice, in an " unfavourable place, at an unſeaſonable time, and at the riſk " of capital condemnation?"

" Tho' deep, yet clear; tho' gentle, yet not dull;
" Strong, without rage; without o'erflowing, full."

" If you ſeek to make one rich, ſtudy not to increaſe his " ſtores, but to diminiſh his deſires.

"If you regulate your deſires according to the ſtandard of "nature, you will never be poor; if according to the ſtandard "of opinion, you will never be rich."

A maxim, or moral ſaying, very properly receives the form of the two laſt examples; both becauſe it is ſuppoſed to be the fruit of meditation, and becauſe it is deſigned to be engraven on the memory, which recals it more eaſily by the help of ſuch contraſted expreſſions. But where a ſtring of ſuch ſentences ſucceed each other; where this becomes an author's favourite and prevailing manner of expreſſing himſelf, his ſtyle appears too ſtudied and laboured; it gives us the impreſſion of an author attending more to his manner of ſaying things, than to the things themſelves which he ſays.

Interrogation. The unfigured, literal uſe of interrogation, is, to aſk a queſtion; but when men are ſtrongly moved, whatever they would affirm, or deny, with great earneſtneſs, they naturally put in the form of a queſtion, expreſſing thereby the ſtrongeſt confidence of the truth of their own ſentiment, and appealing to their hearers for the impoſſibility of the contrary. Thus Balaam expreſſed himſelf to Balak: "The Lord is not "a man that he ſhould lie, neither the ſon of man that he "ſhould repent. Hath he ſaid it? and ſhall he not do it? "Hath he ſpoken it? and ſhall he not make it good?"

Exclamations are the effect of ſtrong emotions of the mind; ſuch as, ſurpriſe, admiration, joy, grief, and the like. "Wo "is me that I ſojourn in Meſech, that I dwell in the tents of "Kedar!" *Pſalms.*

"O that my head were waters, and mine eyes a fountain of "tears, that I might weep day and night for the ſlain of the "daughter of my people! O that I had in the wilderneſs a "lodging-place of way-faring men!" *Jeremiah.*

Another figure of ſpeech, is what writers call *Amplification* or *Climax.* It conſiſts in heightening all the circumſtances of ſome object or action which we want to place in a ſtrong

light, either a good or a bad one. We ſhall give an inſtance from the charge of a judge to the jury, in the caſe of a woman accuſed of murdering her own child: "Gentlemen, If one man "had anyhow ſlain another, if an adverſary had killed his op-"poſer, or a woman occaſioned the death of her enemy, even "theſe criminals would have been capitally puniſhed by the "Cornelian law: but, if this guiltleſs infant, who could make "no enemy, had been murdered by its own nurſe, what pu-"niſhments would not then the mother have demanded? With "what cries and exclamations would ſhe have ſtunned your "ears? What ſhall we ſay then, when a woman, guilty of "homicide, a mother, of the murder of her innocent child, hath "compriſed all thoſe miſdeeds in one ſingle crime; a crime, in "its own nature, deteſtable; in a woman, prodigious; in a "mother, incredible; and perpetrated againſt one whoſe age "called for compaſſion, whoſe near relation claimed affection, "and whoſe innocence deſerved the higheſt favour?

From the preceding ſhort account of the principal figures of ſpeech, it appears, that, if uſed with judgment, they frequently contribute to ſtrengthen our language, and enforce our ſentiments.

We have now finiſhed what was propoſed concerning ſentences, conſidered, with reſpect to their meaning, under the three heads of perſpicuity, unity, and ſtrength. And though many of thoſe attentions, which have been recommended, may appear minute, yet their effect, upon writing and ſtyle, is much greater than might, at firſt, be imagined. A ſentiment which is expreſſed in a period, clearly, neatly, and well arranged, makes always a ſtronger impreſſion on the mind, than one that is anyhow feeble or embarraſſed. Every one feels this upon a compariſon: and if the effect be ſenſible in one ſentence, how much

more in a whole diſcourſe, or compoſition that is made up of ſuch ſentences?

The fundamental rule of the conſtruction of ſentences, and into which all others might be reſolved, undoubtedly is, *to communicate, in the cleareſt and moſt natural order, the ideas which we mean to transfuſe into the minds of others.* Every arrangement that does moſt juſtice to the ſenſe, and expreſſes it to moſt advantage, ſtrikes us as agreeable. To this point have tended all the rules which have been given. And, indeed, did we always think clearly, and were we, at the ſame time, fully maſters of the language in which we write, there would be occaſion for few rules. Our ſentences would then, of courſe, acquire all thoſe properties of clearneſs, unity, and ſtrength, which have been recommended. For we may reſt aſſured, that, whenever we expreſs ourſelves ill, there is, beſides the miſmanagement of language, for the moſt part, ſome miſtake in our manner of conceiving the ſubject. Embarraſſed, obſcure, and feeble ſentences, are generally, if not always, the reſult of embarraſſed, obſcure, and feeble thought. Thought and expreſſion act and re-act upon each other mutually. The underſtanding and language have here, as in many other caſes, a ſtrict connection; and thoſe who are learning to arrange their ſentences with accuracy and order, are learning, at the ſame time, to *think with accuracy and order*; a conſideration which *alone* will recompence the ſtudent, for any care and attention that may be ſuitably employed on theſe occaſions.

MVSEVM BRITAN NICVM

BY THE SAME AUTHOR.

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